# Union Seminary Review

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INDEX TO VOLUME XLIII

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FOUR NUMBERS—OCTOBER, 1931, AND JANUARY, APRIL AND JULY, 1932

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A PRESBYTERIAN QUARTERLY

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*Temporary Editors:*
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REV. PROFESSOR EDWARD MACK, D. D.

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VOLUME XLIII
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# UNION SEMINARY REVIEW

Vol. XLIII. OCTOBER, 1931. No. 1.

## EDITORIAL NOTES.

### *Volume XLIII Begins.*

This issue of the REVIEW marks the beginning of the forty-third volume. Although called the "UNION SEMINARY" REVIEW and published by the "Magazine Association", the membership of which consists of the professors and students in the Seminary and the Alumni, it has striven during the forty-three years of its existence to serve the whole Southern Presbyterian Church in particular, and to promote the interests of Presbyterianism and the Reformed Faith throughout the world. Professors in the other seminaries of our Church—Austin, Columbia and Louisville—have loyally supported the REVIEW by subscribing to it and by writing articles and reviewing books. For their help we are grateful.

Some of our ministers and laymen have been members of THE REVIEW family from the beginning, having subscribed to every volume; and it pleases the Editors to know that they testify to the large service THE REVIEW has rendered to the Church throughout its history. We quote a few of their testimonials: "THE REVIEW is worthy of a place in the library of every minister, and will be of tremendous help to every elder and deacon." "One issue more than worth the whole cost." "It is a credit to our whole Southern Presbyterian Church." "A wonderfully fine journal." These words of praise are appreciated.

### *More Subscribers Needed.*

At present there are about 1,100 subscribers; 1,000 in our Church and 100 outsiders. We should have at least 2,000

subscribers. The UNION SEMINARY REVIEW is the only Presbyterian theological quarterly now published in the United States. Accordingly, THE REVIEW has an open field, a great opportunity to shape and influence Presbyterian thought and life. Surely the Presbyterians of our country should support handsomely a first-rate theological journal.. At a recent meeting of Presbytery one of our ministers, who has been preaching for fifty years, spoke a good word for the REVIEW on the floor of Presbytery and urged his fellow-presbyters to subscribe. He secured three new subscriptions. If in each Presbytery a minister who is interested in the REVIEW would do this same thing, the number of our subscribers would be increased substantially, and a larger and better magazine could be issued.

The REVIEW is wholly dependent upon money secured from advertisements and subscriptions to keep itself going. It has no endowment. Because of the failure of last year's crop due to the drought, and the closing of banks, many of our subscribers have been compelled to cancel their subscriptions. For the same reason not a few advertisers have cancelled their advertisements. Therefore, there is special need just now of securing more subscribers. The editorial staff is making an earnest effort to induce many more of our ministers and laymen to subscribe. We are counting on our present subscribers to help us in this effort. Commend the REVIEW to your friends; urge your fellow-ministers to take it. Annual subscription, $1.50. Make check payable to UNION SEMINARY REVIEW and mail to same, care of Union Theological Seminary, Richmond, Va.

*Special Number.*

The General Assembly, meeting of Montreat, N. C., May 28, 1931, passed the following resolution: "The General Assembly urges all churches and pastors to observe October 25 as Reformation Sunday, and adopts THE REFORMERS AND THE BIBLE as the theme for sermons on that day." Because of this action by our Assembly, and also because there is now in

the Church unusual interest in the inspiration of the Bible and the Westminster Confession of Faith, the present issue of the REVIEW is a special number with authoritative articles by competent scholars on various aspects of the subject of the REFORMERS AND THE BIBLE. It is hoped that our ministers will find these articles of value in preparing their sermons for Reformation Day.

### *Our Contributors.*

The Editor desires to thank the men who have given of their time and study to prepare these special articles. These men receive from twenty-five to fifty dollars usually for what they write; but they have written for the REVIEW without money and without price. The REVIEW has no fund out of which to pay for articles, but it ought to have. We give just a few words about our contributors:

David S. Schaff is the distinguished son of the world-famous Church Historian, the late Philip Schaff, whose monumental History of the Christian Church is the standard work on that subject. It is in seven large volumes. Volume V, dealing with the Middle Ages, was written by the son David. David, after serving as pastor for twenty years, was called to Lane Seminary, Cincinnati, as Professor of Church History, and later to the same position in the Western Theological Seminary, Pittsburgh. After twenty years in the latter position, he became associated with Union Theological Seminary in New York, where he has been for the last five years as special lecturer on American Church History. He is the author of many standard books, among which are: *The Reformation; The History of the Middle Ages;* and *Our Fathers' Faith and Ours,* which is the fullest and ablest work we have on the agreements and the disagreements of Protestantism and Romanism. This book should be in the hands of Protestant ministers to give them solid historical information about the matters which separate Romanists and Protestants. Recently a young married couple, the man a Protestant and

the wife a Romanist, were debating whether to go to the Roman Catholic Church or the Protestant. The wife got hold of Dr. Schaff's *Our Fathers' Faith and Ours.* She read it through, and they joined the Protestant Church.

John Oman is Professor of Systematic Theology and Principal of Westminster College, Cambridge, which is the theological seminary of the Presbyterian Church of England. He is also Lecturer on the Philosophy of Religion in the University of Cambridge. He is the present Moderator of the Presbyterian General Assembly of England. His famous book, *Vision and Authority,* published twenty-five years ago, has recently been reissued, so timely and valuable does it remain. His *Grace and Personality,* another great book, is the ablest presentation of the New Calvinism. Dr. Oman's latest book, *The Natural and the Supernatural,* a discussion of the place of religion in our present philosophical world, is just off the Macmillan Press. *The British Weekly* speaks of Dr. Oman as "the most distinguished scholar of the Presbyterian Church of England". To read and meditate upon his books is to be lifted into a new world of light and liberty. To quote again from *The British Weekly*: "Dr. J. K. Mozley has called Oman's *Grace and Personality* a 'truly remarkable book'. But all his books are remarkable, because they are the fruits of a remarkable mind, rugged in character, fearless in its veneration of truth, and in loyal contact with the realities of the Christian Faith. The mind of the whole theological world has been enriched by the labors of Oman."

Thomas Cary Johnson is known, loved and honored throughout our Church. He is the "grand old man" of Union Seminary. For forty years he has taught in the Seminary (and he is still teaching, though his official title now is Professor Emeritus), where he has been a tower of strength. By his rugged honesty, his penetrating intellect, his loyalty to the Bible, his veneration for the truth, his humility, his sympathetic heart, he has endeared himself to the students who through the years have gone in and out of his class-room.

Dr. Johnson is the author of many books of permanent value: *History of the Southern Presbyterian Church; John*

*Calvin and the Geneva Reformation; Life and Letters of R. L. Dabney; Life and Letters of B. M. Palmer; Virginia Presbyterianism and Religious Liberty; Introduction to Christian Missions; Baptism in the Apostolic Age; Some Modern Isms; God's Answer to Evolution,* etc.

John Alfred Faulkner has been Professor of Church History in Drew Theological Seminary, Madison, N. J., since 1897. He was the Stone Lecturer at Princeton Theological Seminary for 1923. He is the author of many books, among them *Crises in the Early Church; Modernism and the Christian Faith; Miraculous Birth of Our Lord; Burning Questions in Historic Christianity;* and *The Methodists,* in the *Story of the Churches series.*

W. Twyman Williams received the degree of B. A. in 1903 and that of M. A. in 1904 from Hampden-Sydney College; B. D. from Union Theological Seminary in Virginia in 1909; received the degree of D. D. from Washington and Lee University in 1925. Since 1924 he has been pastor of College Church, Hampden-Sydney College, where his labors have been greatly blessed. Dr. Williams is Stated Clerk of West Hanover Presbyterey.

Holmes Rolston, Jr., is an A. B. of Washington and Lee University; B. D. and Th. M. of Union Theological Seminary in Virginia, where he won the Thomas Cary Johnson Fellowship in Theology for two years of graduate study. He also spent a year of advanced study at the University of Edinburgh. His recent articles in the REVIEW on "The Source of Religious Certainty" (January, 1930), and "The Barthian Doctrine of the Word of God" (January, 1931) elicited wide and favorable comment. Mr. Rolston is pastor of the Bethesda Presbyterian Church, Rockbridge Baths, Va.

The late Thomas M. Lindsay was educated at the University of Edinburgh, where he was later assistant to the Professor of Logic and Metaphysics; became Professor of Church History in the Free Church College, Glasgow, 1872; and Principal of the United Free Church, College, Glasgow, 1902. Among his publications are hand-books on Acts, Mark and Luke, and on the Reformation; *Luther and the German*

*Reformation; The Church and the Ministry in the Early Centuries* (considered the best book on that subject); and *A History of the Reformation.* From the latter book is reprinted in this issue of the REVIEW the section on "Holy Scripture" (pp. 453-467). Lindsay's discussion of the Reformation Conception of Scripture has never been surpassed.

Hugh Ross Mackintosh, Professor of Theology in New College, Edinburgh, is recognized as one of the leading theologians of our day. In 1927-1928 he delivered the Sprunt Lectures on "The Christian Apprehension of God", a vital and inspiring book, wherein he sets forth the New Calvinism. In the REVIEW for April, 1930, Dr. LeRoy Gresham speaks of Dr. Mackintosh as "the outstanding theological mind of the English-speaking world". Among Dr. Mackintosh's books are: *Immortality and the Future; The Christian Doctrine of Eternal Life; Life on God's Plan; The Doctrine of the Person of Christ; The Divine Initiative;* and *The Originality of the Christian Message.*

James H. Taylor is a B. A. of Yale University and a B. D. of the Kentucky Theological Seminary, Louisville. He received the degree of D. D. from Central University of Kentucky. For twenty-five years Dr. Taylor has been pastor of the Central Presbyterian Church, Washington, D. C., where he has built up a large and flourishing congregation. His Bible class for young people is one of the notable religious enterprises of our National Capital.

Robert Fishburne Campbell, "the first citizen of Asheville", has been for thirty-nine years the distinguished pastor of the First Presbyterian Church of Asheville, N. C.; graduate with the M. A. degree of Washington and Lee University and of Union Seminary in Virginia; Moderator of the General Assembly of the Southern Presbyterian Church in 1927; Sprunt Lecturer at Union Seminary in Virginia, 1930. The book, *Freedom and Restraint,* containing these Sprunt lectures, has been pronounced "the most helpful book produced by our Church in the decade."

William McC. Miller is a graduate of Washington and Lee University and of Union Seminary in Virginia. For

forty-seven years he has been preaching the Gospel with eloquence and power. He is Stated Supply of the Howardsville Church in West Hanover Presbytery and pastor-at-large.

*Some Good Books on the Reformers and the Bible.*

T. M. Lindsay, *A History of the Reformation,* two volumes, volume one has special value; R. F. Sample, *Beacon Lights of the Reformation;* C. B. McAfee and Eliot Porter, *Why a Presbyterian Church;* D. S. Schaff, *Our Fathers' Faith and Ours;* Philip Schaff, *The Creeds of Christendom,* new edition, 1931; Philip and David Schaff, *History of the Christian Church,* Vol. VI.; David S. Schaff, *The Reformation;* James Mackinnon, *Life of Luther.*

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## THE REFORMERS' VIEW OF SCRIPTURE.

HUGH ROSS MACKINTOSH, Ph. D., D. D.,
*Professor of Theology in New College, Edinburgh, and Sprunt Lecturer, for* 1927-1928, *in Union Theological Seminary in Virginia.*

[The following article is reprinted from "The Doctrine of the Infallible Book", by Charles Gore, D. D., sometime Bishop of Oxford, with the permission of Dr. Mackintosh and the publishers, Richard R. Smith, Inc., New York City.]

In order to understand how the leading Reformers thought of Scripture, we ought first of all to glance at the mediaeval doctrine which they rejected. To the mediaeval theologian the Bible was a book full of divine information or infallible truths about doctrine and morals, and saving faith was assent to correct propositions, found in the Bible, about God, the universe, and the soul of man. But as the Bible contains much which this description does not seem to fit—such as long inventories of temple furniture—it was held that Scripture language has more than once sense. For example, it has a spiritual sense as well as a historical; it may have four dif-

ferent senses. And this made it very hard to know what exactly the Bible does teach.

The Reformers' conception, on the other hand, rises directly out of religious experience. In its pages they found a redeeming God entering into personal touch with men; the Bible is no mere collection of truths, but God's converse with His people. It was in history He had met with believers of old, drawing them to Himself; and by faith, called out in us by the Holy Spirit, we know that He will treat us with the same mercy and judgment as He showed them. If we wish to see clearly, therefore, how He dealt with David or St. Paul, we must interpret the record historically. "We are to go to the Bible feeling that we are having speech with God, and that the speech declares God's heart." Thus the whole Reformation view of Christianity is bound up with a historical treatment of Scripture. But that is only a half-truth. The other half, of still greater importance, is that nothing but the Spirit of God in the heart of the believer enables him to realize that in very truth it is God, and none else, who is seen in the history; none else than He who speaks in the Word, coming near to unveil Himself and declare His saving purpose.

Holding this conviction, the Reformers were able to make a clear distinction between the Word of God, as God's personal and saving declaration of his heart, and the Scriptures, which form the record in and through which this declaration is conveyed to us. Old Protestant Confessions say that in the first place holy men of God spoke as they were moved by the Holy Spirit (this is the Word of God to men), *thereafter* the revealing Word was put in writing (this is the Bible). But, when saying so, they never lost sight of the cardinal point that it is only in and through the Bible that God's Word of mercy and judgment reaches us. Where, except in Scripture, is Christ offered to sinners? Thus the tie between the Word of God and the Bible is an absolutely vital tie; His Word is recorded and conveyed by the Bible, and the Bible alone. Now if we read the Bible with faith, the Reformers taught, the Holy Spirit enables us to grasp the Word of God contained there as something which is infallibly and authori-

tatively true. His saving revelation of Himself and of His will comes home to us as a message which is divinely true and commanding, and to which the believer feels he must simply bow in obedience and trust.

Forty years ago William Robertson Smith, a great Biblical scholar and a deeply convinced Christian, summed up all this in words on which it is not possible to improve. "If I am asked why I receive Scripture as the Word of God, and as the only perfect rule of faith and life, I answer with all the Fathers of the Protestant Church, Because the Bible is the only record of the redeeming love of God, because in the Bible alone I find God drawing near to man in Jesus Christ, and declaring to us in Him His will for our salvation. And this record I know to be true by the witness of His Spirit in my heart, whereby I am assured that none other than God Himself is able to speak such words to my soul."

This is the Reformers' conception in its essence, and it meant in principle a new view and a new use of the Bible. But when we investigate their thought of inspiration—of the question, that is, how the Bible came to have this unique character as the vehicle of God's Word—we are brought face to face with a mixed state of things. It does not seem as if the Reformers (who had many other pressing questions to work at) quite realized where the new evangelical thought of Scripture was to lead, or what it implied for exact Biblical study. Unquestionably a deep religious instinct so guided them that they made the authority of the Bible for faith wholly independent of problems that may and must be raised about the human processes by which the Bible took its present shape. But sometimes what they say about the inspiration of Scripture is in keeping with the new spirit of evangelical liberty, and sometimes it is not.

It ought to be said frankly that Luther often clings to the older notion of a verbally inspired Bible. He actually speaks of the Holy Spirit as the *author* of the books of Moses; he submitted his judgment undoubtingly to Scriptural statements on points of natural science; and in a famous controversy he appealed to a New Testament verse as an infallible

oracle, to be accepted with the purest literalism. In some respects he fastened the letter of the Bible on those who followed him more bindingly than had been done before. The same is true of Calvin. The Bible is to him a volume in which no error has been suffered to appear. The accuracy of every word of the record can be relied on. As he writes: "The full authority which the Scripture ought to possess for the faithful is not recognized unless they are believed to have come from heaven as directly as if God had been heard giving utterance to them." In a sermon he says, "Moses was not the author of the Law; he was simply a kind of amanuensis or secretary who wrote what he had received from God".

This was obviously bound to lead to conclusions which, in a Christian writer, are strange and unwelcome. If any isolated passage of the Bible is as real a mirror of God's mind as the teaching of our Lord, what is Christianity for? Hence it is only too clear that when Calvin declares, as he does, that the example of David in hating his enemies has been set before us by the Holy Spirit for our imitation, Jesus Christ is not being taken in earnest as our supreme moral authority, whose "Love your enemies" is final.

Actually, however, both Luther and Calvin were compelled by facts to break away from the rigid dogma of verbal inspiration which they had inherited. Consistently or not, they faced the undeniable truth that in conveying to us the gift of the Bible, as the adequate and enduring presentation of His redeeming love, God has employed a series of human agencies, and that in the working of these agencies He has not excluded slight human imperfections. And so Luther and Calvin became, wittingly or not, the precursors of the modern critical study of the Bible. Luther, for example, says of the prophets that they studied Moses and his successors, and that on this foundation they built not only gold and silver, but sometimes also wood, hay and stubble. The Book of Esther in his view ought not to form part of the Bible. The Gospel of St. John he thinks best of all, yet he does not shrink from the surmise that it may not invariably give Christ's words in the proper order, and that its account of St. Peter's denial

in the house of Caiaphas may contain inaccuracies. There are mistakes in Stephen's speech just before martyrdom, as recorded in Acts VII. The Epistle of St. James he calls "an epistle of straw", and he objects to St. Paul's interpretation of Hagar's name in the Epistle to the Galatians. In the same way Calvin is forced to admit the presence of errors, as when he roundly declares that it is by a blunder that the name of Jeremiah has crept into St. Matthew XXVII:9, and the name of Abraham into Acts VII:16. We need not argue that the Reformers were necessarily right in all these points. The really important thing is the fact that they, like modern scholars, exercised the right to criticize in the interests of truth. Deeper than the professed doctrine of verbal inspiration lay such an assurance of God's saving love in Christ as led them to put aside as trifles whatever minor discrepancies the Biblical narratives might contain.

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## THE REFORMATION CONCEPTION OF SCRIPTURE.

THOMAS M. LINDSAY, M. A., D. D.,
*Late Principal, The United Free Church College, Glasgow.*

[A reprint from "A History of the Reformation", with the permission of the publishers, Charles Scribner's Sons, New York.]

All the Reformers of the sixteenth century, whether Luther, Zwingli or Calvin, believed that in the Scriptures God spoke to them in the same way as He had done in earlier days to His prophets and Apostles. They believed that if the common people had the Scriptures in a language which they could understand, they could hear God speaking to them directly, and could go to Him for comfort, warning or instruction; and their description of what they meant by the Holy Scriptures is simply another way of saying that all believers can have access to the very presence of God. The Scriptures were therefore for them a personal rather than a dogmatic revelation. They record the experience of a fellowship with God enjoyed by His saints in past ages, which may

still be shared in by the faithful. In Bible history as the Reformers conceived it, we hear two voices—the voice of God speaking love to man, and the voice of the renewed man answering in faith to God. This communion is no dead thing belonging to a bygone past; it may be shared here and now.

But the Reformation conception of Scripture is continually stated in such a way as to deprive it of the eminently religious aspect that it had for men of the sixteenth century. It is continually said that the Reformers placed the Bible, an infallible Book, over-against an infallible Church; and transferred the *same kind* of infallibility which had been supposed to belong to the Church to this book. In mediaeval times men accepted the decisions of Popes and Councils as the last decisive utterance on all matters of controversy in doctrine and morals; at the Reformation, the Reformers, it is said, placed the Bible where these Popes and Councils had been, and declared that the last and final appeal was to be made to its pages. This mode of stating the question has found its most concise expression in the saying of Chillingworth, that "the Bible and the Bible alone is the religion of Protestants". It is quite true that the Reformers did set the authority of the Scriptures over-against that of Popes and Councils, and that Luther declared that "the common man", "miller's maid", or "boy of nine" with the Bible knew more about divine truth that the Pope without the Bible; but this is not the whole truth, and is therefore misleading. For Romanists and Protestants do not mean the same thing by *Scripture,* nor do they mean the same thing by *Infallibility,* and their different use of the words is a most important part of the Reformation conception of Scripture.

This difference in the meaning of *Scripture* is partly external and partly internal; and the latter is the more important of the two.

The *Scriptures* to which the Romanist appeals include the Apocryphal Books of the Old Testament; and the *Scriptures* which are authoritative are not the books of the Old and New Testament in the original tongues, but a translation into Latin known as the Vulgate of Pope Sixtus v. They are

therefore a book to a large extent different from the one to which Protestants appeal.

However important this external difference may be, it is nothing in comparison with the internal difference; and yet the latter is continually forgotten by Protestants as well as by Roman Catholics in their arguments.

To understand it, one must remember that every mediaeval theologian declared that the whole doctrinal system of his Church was based upon the Scriptures of the Old and New Testaments. The Reformers did nothing unusual, nothing which was in opposition to the common practice of the mediaeval Church in which they had been born, educated and lived, when they appealed to Scripture. Luther made his appeal with the same serene unconsciousness that anyone could gainsay him, as he did when he set the believer's spiritual experience of the fact that he rested on Christ alone for salvation against the proposal to sell pardon for money. His opponents never attempted to challenge his right to make this appeal to Scripture—at least at first. They made the same appeal themselves; they believed that they were able to meet Scripture with Scripture. They were confident that the authority appealed to—Scripture—would decide against Luther. It soon became apparent, however, that Luther had an unexpectedly firmer grasp of Scripture than they had. This did not mean that he had a better memory for texts. It was seen that Luther somehow was able to look at and use Scripture as one transparent whole; while they looked on it as a collection of fragmentary texts. This gave him and other Reformers a skill in the use of Scripture which their opponents began to feel that they were deficient in. They felt that if they were to meet their opponents on equal terms they, too, must recognize a unity in Scripture. They did so by creating an external and arbitrary unity by means of the dogmatic tradition of the mediaeval Church. Hence the decree of the Council of Trent, which manufactured an artificial unity for Scripture by placing the dogmatic tradition of the Church alongside Scripture as an equal source of authority. The reason why the Reformers found a natural unity in the Bible,

and why the Romanists had to construct an artificial one, lay, as we shall see, in their different conceptions of what was meant by saving faith.

Mediaeval theologians looked at the Bible as a sort of spiritual law-book, a storehouse of divinely communicated knowledge of doctrinal truths and rules for moral conduct—and nothing more.

The Reformers saw in it a new home for a new life within which they could have intimate fellowship with God Himself—not mere knowledge about God, but actual communion with Him.

There is one great difficulty attending the mediaeval conception of the Scriptures, that it does not seem applicable to a large part of them. There is abundant material provided for the construction of doctrines and moral rules; but that is only a portion of what is contained in the Scriptures. The Bible contains long lists of genealogies, chapters which contain little else than a description of temple furniture, stories of simple human life, and details of national history. The mediaeval theologian had either to discard altogether a large part of the Bible or to transform it somehow into doctrinal and moral teaching. The latter alternative was chosen, and the instrument of transformation was the thought of the various senses in Scripture which plays such a prominent part in every mediaeval statement of the nature and uses of the revelation of God contained in the Bible. No one can deny that a book, where instruction is frequently given in parables, or by means of aphorisms and proverbial sayings, must contain many passages which have different senses. It may be admitted, to use Origen's illustrations, that the grain of mustard seed is, *literally,* an actual seed: *morally,* faith in the individual believer; and, *allegorically,* the kingdom of God; or, though this is more doubtful, that the little foxes are, literally, cubs; morally, sins in the individual heart; and, allegorically, heresies which distract and spoil the Church. But to say that every detail of personal or national life in the Old Testament or New is merely dead history, of no spiritual value until it has been transformed into a doctrinal truth or a moral rule

by the application of the theory of the fourfold sense in Scripture, is to destroy the historical character of revelation altogether, and, besides, to introduce complete uncertainty about what any passage was really meant to declare. The use of a fourfold sense—*literal, moral, allegorical,* and *anagogic*—enables the reader to draw any meaning he pleases from any portion of Scripture.

While mediaeval theologians, by their bewildering fourfold sense, made it almost hopeless to know precisely what the Bible actually taught, another idea of theirs made it essential to salvation that men should attain to an absolutely correct statement of what the Scriptures did reveal about God and man and the relation between them. They held that faith—the faith which saves—was not trust in a person, but assent to correct propositions about God, the universe, and the soul of man; and the saving character of the assent depended on the correctness of the propositions assented to. It is the submission of the intellect to certain propositional statements which are either seen to be correct or are accepted as being so because guaranteed in some supernatural way. Infallibility is looked upon as that which can guarantee the perfect correctness of propositions about God and man in their relations to each other.

If it be necessary to employ the fourfold sense to confuse the plain meaning of the greater portion of Scripture, and *if* salvation depends on arriving at a perfect correct intellectual apprehension of abstract truths contained somewhere in the Bible, then Lacordaire's sarcastic reference to the Protestant conception of Scripture is not out of place. He says: "What kind of a religion is that which saves men by aid of a book? God has given the book, but He has not guaranteed your private interpretation of it. What guarantee have you that your thoughts do not shove aside God's ideas? The heathen carves himself a god out of wood or marble; the Protestant carves his out of the Bible. If there be a true religion on earth, it must be of the most *serene* and unmistakable authority." We need not wonder at John Nathin saying to his perplexed pupil in the Erfurd Convent: "Brother Martin, let the Bible

alone; read the old teachers; reading the Bible simply breeds unrest." We can sympathize with some of the earlier printers of the German Vulgate when they inserted in their prefaces that readers must be careful to understand the contents of the volume in the way declared by the Church. Men who went to the Bible might go wrong, and it was spiritual death to make any mistake; but all who simply assented to the interpretation of the Bible given in the Church's theology were kept right and had the true or saving faith. Such was the mediaeval idea.

But all this made it impossible to find in the Bible a means of communion with God. Between the God Who had revealed Himself there and man, the mediaeval theologian, perhaps unconsciously at first, had placed what he called the "Church", but what really was the opinions of accredited theologians confirmed by decisions of Councils or Popes. The "Church" had barred the way of access to the mind and heart of God in the Scriptures by interposing its authoritative method of interpretation between the believer and the Bible, as it had interposed the priesthood between the sinner and the redeeming Saviour.

Just as the Reformers had opposed their personal experience of pardon won by throwing themselves on the mercy of God revealed in Christ to the intervention of the Church between them and God, so they controverted this idea of the Scriptures by the personal experience of what the Bible had been to them. They had felt and known that the personal God, Who had made them and redeemed them, was speaking to them in this Book, and was there making manifest familiarly His power and His willingness to save. The speech was sometimes obscure, but they read on and lighted on other passages which were plainer, and they made the easier explain the more difficult. The "common" man perhaps could not understand it all, nor fit all the sayings of Scripture into a connected whole of intellectual truth; but all, plain men and theologians alike, could hear their Father's voice, learn their Redeemer's purpose, and have faith in their Lord's promises. It was a good thing to put text to text and build

a system of Protestant divinity to which their intellects could assent; but it was not essential. Saving faith was not intellectual assent at all. It was simple trust—the trust of a child—in their Father's promises, which were Yea and Amen in Christ Jesus. The one essential thing was to hear and obey the personal God speaking to them as He had spoken all down through the ages to His people, promising His salvation now in direct words, now in pictures of His dealings with a favored man or a chosen people. No detail of life was dead history; for it helped to fill the picture of communion between God and His people. The picture was itself a promise that what had been in the past would be renewed in their own experience of fellowship with a gracious God, if only they had the same faith which these saints of the Old and New Testament enjoyed.

With these thoughts burning in their hearts, the Bible could not be to the Reformers what it had been to the mediaeval theologians. God was speaking to them in it as a man speaks to his fellows. The simple historical sense was the important one in the great majority of passages. The Scripture was more than a storehouse of doctrines and moral rules. It was over and above the record and picture of the blessed experience which God's saints have had in fellowship with their covenant God since the first revelation of the Promise. So they made haste to translate the Bible into all languages in order to place it in the hands of every man, and said that the "common man" with the Bible in his hands (with God speaking to him) could know more about the way of salvation than Pope or Councils without the Scriptures.

The change of view which separated the Reformers from mediaeval theologians almost amounted to a rediscovery of Scripture; and it was effected by their conception of faith. Saving faith was for them *personal trust* in a *personal Saviour* Who had manifested in His life and work the Fatherly mercy of God. This was not a mere theological definition; it was a description of an experience which they knew that they had lived. It made them see that the Word of God was a personal and not a dogmatic revelation; that the real meaning in it was that God Himself was there behind every word of it—

not an abstract truth, but a personal Father. On the one side, on the divine, there was God pouring out His whole heart and revealing the inmost treasures of His righteousness and love in Christ the Incarnate Word; on the other side, on the human, there was the believing soul looking straight through all works and all symbols and all words of Christ Himself united to Him by faith in the closest personal union. Such a blessed experience—the feeling of direct fellowship between the believer and God Incarnate, of a communion such as exists between two loving human souls, brought about by the twofold stream of God's personal word coming down, and man's personal faith going up to God—could not fail to give an entirely new conception of Scripture. The mediaeval Church looked on the Jesus Christ revealed in Scripture as a Teacher sent from God; and revelation was for them above all things an imparting of speculative truth. To the Reformers the chief function of Scripture was to bring Jesus Christ near us; and as Jesus always fills the full sphere of God to them, the chief end of Scripture is to bring God near *me*. It is the direct message of God's love to *me*—not doctrine, but promise (for apart from promise, as Luther said unweariedly, faith does not exist); not display of God's thoughts, but of God Himself as *my* God. This manifestation of God, which is recorded for us in the Scriptures, took place in an historical process coming to its fullest and highest in the incarnation and historical work of Christ, and the record of the manifestation has been framed so as to include everything necessary to enable us to understand the declaration of God's will in its historical context and in its historical manifestation. "Let no pious Christian," says Luther, "stumble at the simple word and story that meet him so often in Scripture." These are never the dead histories of the mediaeval theologian—events which have simply taken place and concern men no more. They tell how God dealt with His faithful people in ages past, and they are promises of how He will act towards us now. "Abraham's history is precious," he says, "because it is filled so full of God's Word, with which all that befell him is so adorned and so fair, and be-

cause God goes everywhere before him with His Word, promising, commanding, comforting, warning, that we may verily see that Abraham was God's special trusty friend. Let us mirror ourselves, then, in this holy father Abraham, who walks not in gold and velvet, but girded, crowned and clothed with divine light, that is, with God's Word." The simplest Bible stories, even geographical and architectural details, may and do give us the sidelights necessary to complete the manifestation of God in His people.

The question now arises, Where and in what are we to recognize the infallibility and authoritative character of Scripture? It is manifest that the ideas attaching to these words must change with the changed conception of the essential character of that Scripture to which they belong. Nor can the question be discussed apart from the Reformation idea of saving faith; for the two thoughts of Scripture and saving faith always correspond. In mediaeval theology they are always primarily intellectual and propositional; in Reformation thinking, they are always in the first instance experimental and personal. In describing the authoritative character of Scripture, the Reformers always insisted that its recognition was awakened in believers by that operation which they called the witness of the Holy Spirit (*Testimonium Spiritus Sancti*). Just as God Himself makes us know and feel the sense of pardon in an inward experience by a faith which is His own work, so they believed that by an operation of the same Spirit believers were enabled to recognize that God Himself is speaking to us authoritatively in and through the words of Scripture.

Their view of what is meant by the authority and infallibility of Scripture cannot be seen apart from what they taught about the relation between Scripture and the word of God. They have all the same general conception, however they may differ in details in their statement. If Luther, as his wont was, speaks more trenchantly, and Calvin writes with a clearer vision of the consequences which must follow from his assertions, both have the same great thought before them.

The Reformers drew a distinction between the word of God and the Scripture which contains or presents that word. This distinction was real and not merely formal; it was more than the difference between the word of God and the word of God written; and important consequences were founded upon it. If the use of metaphor be allowed the word of God is to the Scripture as the soul is to the body. Luther believed that while the word of God was presented in every part of Scripture, some portions make it much more evident. He instances the Gospel and First Epistle of St. John, the Epistles of St. Paul, especially those to the Romans, to the Galatians, and to the Ephesians, and the First Epistle of St. Peter. He declares that if Christians possessed no other book besides those, the way of salvation would be perfectly clear. He adds elsewhere that the word of God shines forth with special clearness in the Psalms, which he called the Bible within the Bible.

Luther says that the Word of God may be described in the phrase of St. Paul, "the Gospel of God, which He promised afore by His Prophets in the Holy Scriptures, concerning His Son, who was born of the seed of David according to the flesh. who was declared to be the Son of God with power, according to the spirit of holiness, by the resurrection of the dead". Calvin calls it "the spiritual teaching, the gate, as it were, by which we enter into His heavenly kingdom", "a mirror in which faith beholds God", and "that wherein He utters unto us His mercy in Christ, and assureth us of His love toward us". The Scots Confession calls it the revelation of the Promise "quhilk as it was repeated and made mair clear from time to time; so was it imbraced wih joy, and maist constantlie received of al the faithful". And Zwingli declares it to be "that our Lord Jesus Christ, the very Son of God, has revealed to us the will of the Heavenly Father, and, with His innocence, has redeemed us from death". It is the sum of God's commands, threatenings and promises, addressed to our faith, and above all the gospel offer of Christ to us. This word of God need not take the form of direct exhortation; it may be recognized in the simple histories of men or of nations recorded in the Scripture.

This true and real distinction between the word of God and Scripture may easily be perverted to something which all the Reformers would have repudiated. It must not be explained by the common mystical illustration of kernel and husk, which husk (the record) may be thrown away when the kernel (the word) has been once reached and laid hold of. Nor can it be used to mean that one part of the Bible is the word of God and that another is not. The Reformers uniformly teach that the substance of *all* Scripture is the word of God, and that what is no part of the record of the word of God is not Scripture. Finally, the distinction between the two need not prevent us saying that the Scripture *is* the word of God. Luther is very peremptory about this. He says that he is ready to discuss differences with any opponent who admits that the evangelical writings are the word of God; but that if this be denied he will refuse to argue; for where is the good of reasoning with anyone who denies first principles? (*prima principia*). Only it must be clearly understood that the copula *is* does not express logical identity, but some such relation as can be more exactly rendered by *contains, presents, conveys, records*—all of which phrases are used in the writings of Reformers or in the creeds of the Reformation Churches. The main thing to remember is that the distinction is not to be made use of to deny to the substance of Scripture those attributes of authority and infallibility which belong to the word of God.

On the other hand, there is a vital religious interest in the distinction. In the first place it indicates what is meant by the infallibility of Scripture, and in the second it enables us to distinguish between the divine and the human elements in the Bible.

The authoritative character and infallibility belong really and primarily to the word of God, and only secondarily to the Scriptures—to Scripture only because it is the record which contains, presents or conveys the word of God. It is this word of God, this personal manifestation to us, for our salvation of God in His promises, which is authoritative and

infallible; and Scripture shares these attributes only in so far as it is a vehicle of spiritual truth. It is the unanimous declaration of the Reformers that Scripture is Scripture because it gives us that knowledge of God and of His will which is necessary for salvation; because it presents to the eye of faith God Himself personally manifesting Himself in Christ. It is this presentation of God Himself and of His will for our salvation which is infallible and authoritative. But this manifestation of God Himself is something spiritual, and is to be apprehended by a spiritual faculty which is faith, and the Reformers and the Confessions of the Reformation do not recognize any infallibility or divine authority which is otherwise apprehended than by faith. If this be so, the infallibility is of quite another kind from that described by mediaeval theologians or modern Roman Catholics, and it is also very different from what many modern Protestants attribute to the Scriptures when they do not distinguish them from the word of God. With the mediaeval theologian infallibility was something which guaranteed the perfect correctness of abstract propositions; with some modern Protestants it consists in the conception that the record contains not even the smallest error in word or description of fact—in its inerrancy. But neither inerrancy nor the correctness of abstract propositions is apprehended by faith in the Reformers' sense of that word; they are matters of fact, to be accepted or rejected by the ordinary faculties of man. The infallibility and authority which need faith to perceive them are, and must be, something very different; they produce the conviction that in the manifestation of God in His word there lies infallible power to save. This is given, all the Reformers say, by the Witness of the Spirit; "the true kirk alwaies heares and obeyis the voice of her awin spouse and pastor". Calvin discusses the authority and credibility of Scripture in his *Institutio,* and says: "Let it be considered, then, as an undeniable truth that they who have been inwardly taught of the Spirit feel an entire acquiescence in the Scripture, and that it is self-authenticated, carrying with it its own evidence,

and ought not to be made the subject of demonstration and arguments from reason; but that it obtains the credit which it deserves with us by the testimony of the Spirit." This is a religious conception of infallibility very different from the mediaeval or the modern Romanist.

The distinction between the word of God and Scripture also serves to distinguish between the divine and the human elements in Scripture, and to give each its proper place.

Infallibility and divine authority belong to the sphere of faith and of the witness of the Spirit, and, therefore, to that personal manifestation of God and of His will toward us which is conveyed or presented to us in every part of Scripture. But this manifestation is given in a course of events which are part of human history, in lives of men and peoples, in a record which in outward form is like other human writings. If every part of Scripture is divine, every part of it is also human. The supernatural reality is incased in human realities. To apprehend the former, faith illumined by the Holy Spirit is necessary; but it is sufficient to use the ordinary methods of research to learn the credibility of the history in Scripture. When the Reformers distinguished between the word of God and Scripture which conveys or presents it, and when they declared that the authority and infallibility of that word belonged to the region of faith, they made that authority and infallibility altogether independent of questions that might be raised about the human agencies through which the book came into its present shape. It is not a matter belonging to the region of faith when the books which record the word of God were written, or by whom, or in what style, or how often they were edited or re-edited. It is not a matter for faith whether incidents happened in one country or in another; whether the account of Job be literal history, or a poem based on old traditions in which the author has used the faculty of imagination to illustrate the problems of God's providence and man's probation; whether genealogical tables give the names of men or of countries and peoples. All these and the like matters belong to the human side of the record. No special illumination of faith

is needed to apprehend and understand them. They are matters for the ordinary faculties of man, and subject to ordinary human investigation. Luther availed himself freely of the liberty thus given. He never felt himself bound to accept the traditional ideas about the extent of the canon, the authorship of the books of the Bible, or even about the credibility of some of the things recorded. He said, speaking about Genesis, "What though Moses never wrote it"? It was enough for him that the book was there and that he could read it. He thought that the Books of Kings were more worthy of credit than the Books of Chronicles; and he believed that the prophets had not always given the kings of Israel the best political advice.

But while the Bible is human literature, and as such may be and must be subjected to the same tests which are applied to ordinary literature, it is the record of the revelation of God, and has been carefully guarded and protected by God. This thought always enters into the conception which the Reformers had of Scripture. They speak of the singular care and providence of God which has preserved the Scriptures in such a way that His people always have a full and unmistakable declaration in them of His mind and will for their salvation. This idea forever forbids a careless or irreverent biblical criticism, sheltering itself under the liberty of dealing with the records of revelation. No one can say beforehand how much or how little of the historic record is essential to preserve the faith of the Church; but every devout Christian desires to have it in large abundance. No one can plead the liberty which the principles of the Reformers secure for dealing with the record of Scripture as a justification in taking a delight in reducing to a minimum the historical basis of the Christian faith. Careless or irreverent handling of the text of Holy Scripture is what all the Reformers abhorred.

# THE BIBLE REDISCOVERED BY THE PROTESTANT REFORMERS.

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From the first, Protestantism and the study of the Scriptures were inseparable. The origin and progress of the one cannot be thought of without the other. The Scriptures were for the Reformers their compass to Christ and the things pertaining to eternal life. Poring over their pages, Luther discovered the path leading away from mediaeval errors which had been put in the place of plain Christian and Apostolic teachings. All the Reformers, by their preaching, asserted the position that the Word of God is the source of Christian truth and the sole arbiter of what Christian truth is. Luther, by his translation of the New Testament into the language of the people, and Calvin, by his commentaries, and both by their own writings, were the foremost advocates of this position. Luther was its pioneer in the sixteenth century.

The Bible was rediscovered by the Reformers. That does not mean that the Bible as a book made up of vellum sheets had not been held in honor. The book had not been lost. As Macaulay put it, a perpetual debt is owed by Christendom to the Middle Ages and to the convents for preserving manuscripts of the Bible and using parts of it in the breviary. But for seven or eight hundred years no translation was made of it into the speech of the people except in two or three obscure cases, and then without authority from the Church. During this period no prelate urged the free reading of the sacred pages. The quotations made from them by Thomas Aquinas, died 1274, and the other Schoolmen, and by popes were always in the translation of Jerome, the Vulgate, and for the purpose not of discovering the truth, but of substantiating dogmas and practices in vogue in Western Christendom.

The Reformers went back to the writings of the Scrip-

tures as they came from the hands of the Apostles and other sacred writers. In doing so, they discovered truths which had been forgotten or buried beneath the traditions of men. They invented no new truth any more than Columbus and the Cabots created a new world in the West. What they did was simply to make known what they found in the old Book. They opened its pages to find out what was taught therein; and, compelled by what they found, they told their discoveries to the generation in which they lived. If the barnacles were cleared away with which the Christian organism in its long voyage had become encumbered, that was the result primarily, not of an attack made upon the reasonings of mediaeval theologians and papal deliverances, but of the convictions which had been produced by the study of the Scriptural writings. The theory had come to rule priest and people that tradition—that is, views handed down from the past and ratified by ecclesiastical prescription and papal announcements—was as authoritative as the truth stated with distinctiveness in the Bible.

The value of the Scriptures as the sole rule of faith and the right of all men to have them in their hands in the language they understand, had been asserted by Wyclif and John Huss long before Luther appeared. These famous men, Englishman and Bohemian, had magnified the Bible as the Book of Life, a book which all men had the right to read and guide their lives by, a book whose words are supreme authority for every Christian man. They held up to view the flagitious lives of the popes of the tenth century and the ambition for power of popes of other centuries, to show that they could not have been the spiritual successors of Peter, or have had the right to declare what Christian doctrine and practice are. Wyclif and Huss denounced priestly absolution as "a novelty", a modern invention; and Wyclif, as clearly as was ever done by any of the Reformers of the sixteenth century, declared that transubstantiation is an ecclesiastical imposition and that Christ is in the elements of the Lord's Supper only as the light is in the pane of glass, or a sovereign is in his dominions; that is, "virtually". However, the teachings of

these two Reformers before the Reformation had no influence in leading Luther to the conviction and the assertion of the final authority of the Bible, and to attack the unscriptural theology and practice of his age. Presumably he did not know Wyclif's views, for he nowhere referred to them. As for Huss, Luther put aside a copy of Huss' sermons which he found in the convent library as a work of darkness and heresy, almost as soon as he had them in his hands. And not till after he had stated the reformed principles with clearness did he come to know and recognize Huss as a brilliant Christian martyr to the truth. When the Reformers spoke, they spoke as by a new revelation or as those who had been awakened out of a dream. Of one thing there can be no doubt—Martin Luther was taught the value of the Scriptures not by any of his contemporaries, but by the study of the Scriptures themselves. Nor was he taught by any teacher or theologian who had preceded him, although he was confirmed in his convictions that he was pursuing the right method in studying the Scriptures by the example of Augustine.

As an historic movement, the Reformation dates from 1517 with the posting of the XCV Theses on the church door in Wittenberg. As a fact, it began earlier. The Reformation was an experience in Luther's own soul before it became a public event. Luther proclaimed a new religious era because the new era had first dawned in him. That is tantamount to saying that the final authority of the Scriptures and justification by faith had taken hold of his convictions before Europe had begun to hear his voice. The German monk and University teacher had no more thought in 1517 of making an attack on the pope or the Church than he had of making an attack on his father, whom he continued to honor till the day of his father's death. He had no thought of forming a new Church. He was simply the mouthpiece of things he had become aware of in the study of the Scriptures. When he dashed off the Theses and posted them at high noon, he did not dream that he was out of accord with the pope, Leo X, and the genuine teachings of the Church. But in 1517, from being a Church-taught man he had become a Bible-taught man,

without his knowing it; and it did not occur to him that the genuine teachings of the Church could be at discord with the teachings of the Word of God. He was amazed when Leo X and the prelates denounced the positions of the Theses and bade him keep his mouth shut. As he went on and added positive assertions of specific Spiritual mandates against the ecclesiastical corruptions of the day, Leo X, who on entering upon his office in Rome had written, "God has given us the papacy, let us enjoy it", denounced the Wittenberg teacher as "the boar out of the wood and the wild beast out of the field"; and he turned him over as one who rubs up against the ecclesiastical authorities, to be dealt with as it was the custom to deal with arrant heretics; that is, to be burnt to death.

Without Luther knowing it, the XCV Theses had the germs of the new theology, and some of his statements flatly contradicted the pope's assumed authority at certain points. Its first words had the sound of a new era. They were as the stroke of a bell in the darkness, and far away from the German village, men listened as to an ominous summons. These words—"Our Lord and Master, when he said repent meant that the entire life should be a penance", took the seat of religious authority back from Rome and the canon law to Christ and Christ's words. At the time he wrote, Luther did not know the meaning of the Greek word for repent, "metanoeo",—that is, to "change your mind", and translated frequently by Jerome "do penance",—but he was in touch with the truth that no amount of papal indulgences will be of avail to the soul which is not in the constant habit of penitence. Sins could not be washed away by a single pious act in purchasing a papal forgiveness. The "true treasury of the Church", the Theses went on to say, "is the holy Gospel of the grace of God", having reference to the mediaeval doctrine that the saints, by doing more than is required for their own salvation, lay up merits which are at the disposal of pope and prelates for the absolution of sins.

The interesting question is how Luther came to the position that the Bible is the final religious authority for the

Christian world. What was Luther thinking about during the five years between 1512, when he became a university professor, and 1517, the date of the Theses? What was he doing in his study and lecture room? Was his mind undergoing any change? If so, what was it that was bringing about the change? That he was a hard student, no writer dealing with his career calls in question. That he was in line for high promotion in his monastic order, there can likewise be no reasonable doubt. He was still an ardent devotee of the old way in 1511, when he was serving as a delegate of his order in Rome, to him "the holy city". He was most active in footing it from altar to altar, wishing his father and mother were in purgatory that he might pray them out; and climbing on his knees the steps of the *scala santa* to gain the merit of the papal indulgence connected with the stairway, reputed to be the stairway of Pilate's judgment hall, and miraculously conveyed from Jerusalem. It is true that he already knew some of the meaning of the passage "the just shall live by faith", for on reaching the top step the words came into his mind.

As a preacher in Wittenberg his repute was high. What was Luther doing from 1512 to 1517? From Melanchthon we know that he was delivering lectures on the Psalms and the Epistle to the Romans; but nothing more except that Luther was drawing out the Apostles into the light, as it were, from the waste-heap where they had been lying. We know that Luther read Tauler's sermons and issued a copy of that evangelical treatise, the Theologia Germanica, which was free from the religious errors of the time. This is about all we used to know. Now, by the discoveries of the last quarter of a century, we are in possession of the very lectures Luther was giving. Copies made by students of his lectures on several of the smaller Epistles of the New Testament were found in the Vatican Library. More important: copies of his lectures on the Psalms, as taken down by students, were discovered. And most important of all, his lectures on the Epistle to the Romans were found, and in the very manuscript which Luther wrote with his own hand. The lectures on the

Psalms and the Romans are in print. From the lectures on Paul's Epistle, and, less clearly, from the lectures on the Psalms, we can discern the movement that was going on in Luther's mind towards the two leading Protestant principles—justification by faith, and the supreme authority of the Scriptures. Most notable are the books which he was expounding to his classes: not the Song of Solomon, in whose descriptions as predictive of Christ and the Church all, or almost all the Schoolmen revelled; but the two books of the Bible which represent clearly the soul as in immediate communion with God, and with no priestly mediation.

As the reader goes on from chapter to chapter in the exposition of the Epistle to the Romans, he finds that Luther is giving up entirely as spiritual guides, Thomas Aquinas and the other Schoolmen, with the exception of St. Bernard, and has taken Augustine as his guide. But it is Augustine as a guide to the meaning of St. Paul and the Scriptures. Later Luther said that with Augustine he followed up the stream to its source. Here and there he dissents from Augustine; but in following the African father, he lifted him out of the neglect into which he was fallen, and again made the study of Augustine's writings in a measure popular.

In the second place the reader feels that St. Paul is treated in a new way, and that the writer does not lay stress upon ritual or ecclesiastical laws, but on the unmerited grace of God. In view of these lectures on the Epistle to the Romans, it is no wonder that Dr. Pollich, the rector of the university at Wittenberg was expressing the opinion that the young professor would puzzle all the doctors and reform the whole Roman Church from the writings of the Apostles on which he took his stand. By these biblical studies, Luther was made ready, when the onset with the old order began, to meet the thrusts from the Word of God. Events showed that he had his weapon well in hand. For example, at the Disputation in Leipzig, 1519, when John Eck, his opponent, backed his defense of the old order with quotations from the canon law and papal deliverances, Luther replied with text after text of the Bible, and exclaimed: "Eck, you flee the Bible as the

devil does the cross." Even then he was loathe to believe that the pope was against him, and only against his will did he become the pope's antagonist. But when he had once squared himself, he dealt the papacy the hardest blows it has ever received.

The current opinion of authority in religious matters in the sixteenth century was set forth by Prierias, a member of the papal household, who, writing against Luther, declared that "the Scriptures themselves got their authority from the pope". To this opinion Luther gave most memorable answer when he burned the papal bull, 1520; and when, a year later at Worms before the Emperor Charles V, the German princes, bishops, and the papal delegation, he stopped further debate by exclaiming, "Unless I am persuaded by testimonies from Scripture or by clear arguments (for I believe neither councils nor the pope by themselves alone, for they have often erred; for I am held in bonds by the Holy Scriptures which I have quoted and my conscience is bound in the Word of God)—I cannot and will not recant, since it is a dangerous and unsafe thing to do anything against one's conscience. Here I stand, God help me, Amen."

The position which Luther took in regard to the Scriptures, all the Reformers took. Latimer used to say that by "smelling the Word of God", he and others got "release from the school doctors and their fooleries". Bishop Jewel wrote: "Nowadays, Holy Scripture is abroad, the writings of the Apostles and Prophets are in print, whereby all truth and Catholic doctrine may be proved and all heresy disproved."

The full statement of the value of the Scriptures was stated in logical form by Calvin in his Institutes written four years after his conversion, which occurred in 1533, and nearly twenty years after the posting of the XCV Theses. In later works, especially in his answer to Cardinal Sadolet, Calvin showed himself the keen, though sometimes caustic, and most able champion of Protestantism, always relying for his proofs upon clear and abundant quotations from Scripture. Luther was the almost inimitable translator of the Scriptures; sometimes, it is true, not confining himself to a strict rendering, but al-

ways pouring the evangelical spirit into his renderings. Calvin was the master commentator and the discoverer and father of modern grammatical exegesis. He commented on all the books of the New Testament except the Apocalypse; and many of the books of the Old Testament, including the Psalms. Other translations followed Luther's, in Switzerland, England, 1526, and other countries. In these ways the Apostolic doctrine was anew discovered and revealed to the eyes of parts of the Christian world; those parts which have been in advance in the movement of civilization and material progress during the last four hundred years.

The rediscovery of the Bible and the announcement of its teachings were made by a body of men as thoroughly equipped as any group in history for the work they were called upon to do. The Protestant Reformers were up-to-date men. They did not have to resort to chicanery or any underhand methods. Their work was done in the broad daylight with little reliance upon civil measures, and with unwavering confidence in the message of God's Word. They were men of native ability, now as organizers, now as logical writers, and always with knowledge of the errors which they combatted and the false traditional principles which were held as the unchangeable law of the Church. The leaders, with the exception of Latimer and Knox, were abreast of the scholarship of the times. Luther studied Greek and later Hebrew for the very purpose of unlocking the Scriptures. Erasmus' edition of the Greek New Testament appeared in 1416, and almost from the day it appeared it was in the hands of the Continental Reformers. With his own hand, Zwingli copied the Pauline Epistles from the Greek while he was in Glarus. For twelve hundred years the Latin Vulgate Version had been in use and little or nothing was known of Greek in the West. Gregory the Great, died 603, knew no Greek; Anselm knew no Greek; St. Bernard knew no Greek; Thomas Aquinas knew no Greek; but Luther did, and Calvin did, and Zwingli did, and Oecolampadius and Bucer did. The first printed edition of the Greek Testament—Erasmus' edition—appeared in the nick of time for the new announcement of the Gospel; and the Reformers

made full use of it. Father Denifle, the learned mediaeval scholar, turning to the history of the Reformation, and writing one of the most elaborate lives of Luther that has ever appeared from Roman Catholic sources, calls Luther "a liar", "a shameless liar", at least one hundred and fifty times in his first volume; presumably because Luther had not in this case and that quoted the Schoolmen with verbal accuracy. In talking of Denifle's treatment with a professor of Church History in a well known Roman Catholic Theological Seminary of Central Europe, the professor exclaimed, "And yet Denifle tried to prove that Luther's education in the convent was defective—although he studied the usual curriculum of scholastic theology—and then pronounced Luther a liar! What inconsistency!"

Only two or three cases in which the Reformers discovered from the Scriptures that the beliefs of their time were fallacious: The Latin Vulgate translates Gen. 3:15—"And *she* shall bruise the serpent's head," a translation used as a prime proof text for the theory of Mary's undue exaltation; and after three hundred years of Bible study, Bishop Gilmour, in his "Bible for Use in Schools", repeats the false translation!

The word "repent" is translated frequently in the Vulgate, as Acts 2:38, "do penance", as if repenting meant going through the four stages of the Roman Catholic sacrament of penance!

The Vulgate translation of Eph. 5:32, "This is a great sacrament", was and is used in proof of the sacramental character of marriage, when the Greek word is "mystery".

In these days, when urgency coming from some quarters for corporate union of the Churches of Christendom is coupled with the demand that episcopal ordination is the only regular ordination and that all properly called ministers must be ordained by bishops, it is well to remember that Calvin and the other Reformers discovered from the Bible that there is scant indication of the New Testament that the episcopate was a special order in Apostolic days. On the contrary, they showed that "bishop" and "elder", or "presbyter" were terms for the same officer. As for a priesthood in the Christian

Church they showed that the word *hiereus,* or priest, is never used in the New Testament of the ministerial class, but always of all Christians whose sacrifices are themselves and spiritual.

As against the free circulation of the Bible on which the Reformers insisted, the popes from Innocent III, died 1216, have been against it, and all the popes of the nineteenth century fulminated against the Protestant Bible Societies, denouncing them as "crafty institutions", and the Protestant versions as "the product of guile", "poisonous pastures", and "poison-bringing death". The Plenary Catechism of Baltimore and Pius X's Catechism of 1912 continue to coordinate tradition and the Scriptures as equally sources of religious authority. It is significant that when Cardinal O'Connell and Vice-President Marshall were asked to give a list of ten books which they would carry with them if sent to a desert Island, the Cardinal, in his list, did not mention the Bible, while the Vice-President, himself a Bible Class teacher, declared that the Bible was the only book he would deem it necessary to take with him.

Following the position of the Reformers, the XXXIX Articles of Religion declare: "Holy Scripture containeth all things necessary to salvation: so that whatsoever is not read therein, nor may be proved thereby, is not required of any man, that it should be believed as an article of the Faith, or be thought requisite or necessary to Salvation." The authors of the Westminster Confession were no more evangelical than the authors of the Anglican Articles. However, their statement of the authority of Scripture is fuller; and of it Dean Stanley said that it was one of the noteworthy articles of the Christian confessions.

# THE WESTMINSTER CONFESSION OF FAITH.*

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## *The Fourfold Purpose of a Creed.*

Four ends a Creed may serve. The first is to refute error; the second to establish uniformity of opinion; the third to be a means of instruction; the fourth to express in face of the world the convictions for which the fellowship actually stands. Though all four may at times be necessary, unless a Creed serve the last purpose of giving public expression to our own conviction, it cannot be of much avail for the other three. If it do not set forth what is actually good news to us which we also believe to be good news for all, and concerning which we desire to bear our testimony before all, we have no right to be enforcing it, teaching it, or defending it.

The original purpose of the Westminster Confession was to establish unity of order and uniformity of belief; its catechism was for instruction; and throughout, it plentifully corrects what it takes to be error. But it cannot be said to have stopped controversy, wrought unity, or been the simplest vehicle of the Christian faith to the young and ignorant.

And it may also be doubted how far the Confession contains the convictions by which we can patiently and joyfully live and for which, if need were, steadfastly die.

## *The Four Essential Doctrines.*

It will suffice to confine ourselves to the four doctrines which are central for all the Reformed Creeds. They are: The Authority of Scripture, The Sovereignty of God, The Covenants of Works and of Grace, The Church Visible and Invisible.

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*The Moderator's address delivered at the General Assembly of the Presbyterian Church of England.

As stated in the Confession, they may be thus summarized:

1. That the Scriptures, as interpreted by themselves and witnessed to our hearts by the Holy Spirit, are the sole authority for doctrine, and, with the uses of experience and the exercise of common sense, for organization.

2. That all things are under God's sovereignty, absolutely foreknown and foredetermined, even to the predestination of angels and men to everlasting life, and their foreordination to everlasting death, particularly—which means individually—and unchangedly designed.

3. The covenant of works with Adam and the covenant of Grace in Christ, with justification, adoption and sanctification as formal judicial decisions and material operations.

4. The Church Visible, as only truly measured by the Church Invisible, yet in another way as the whole baptized nation, with, on the one side, liberty of conscience and reason and responsibility to God alone, and, on the other, suppression of erroneous opinions or practices, not only by ecclesiastical censure, but by the power of the civil magistrate.

These doctrines presented in these forms would, I think, commend themselves to few members of this Assembly: and many would disagree so profoundly as to be left wondering by what liberality of interpretation any substance of their own faith could be found in them.

## *The Central Affirmation.*

Yet the central affirmation is that our faith is in God, not man: and the question is, whether it is really the substance or only the form with which there is disagreement. As of old, we can judge either by the letter or by the spirit: and there are few documents in which the forms of what is being passed and the spirit of what is only being realized are more in conflict. Both cannot be held: and the question is by which are we most truly heirs of those who wrote the Confession.

### *The Question of Infallibility.*

It is plain to anyone who considers the matter historically that the Confession carried over a great deal from the old sacerdotal idea of salvation and the hierarchical idea of the Church which is not consistent with its conception of salvation as reconciliation through Jesus Christ to a gracious God, and the Church as the fellowship of those who have thus accepted God as their Father. The shadow of external authority, magical rite and legal transaction still rests on it. Revelation is infallible information; justification is legal acquittal; regeneration is miraculous change; God's purposes are decrees, and His ways of acting covenants; election is an official transaction conceived as securing unity of fellowship and uniformity of faith by the same mechanical direction for the individual believer as was supposed in the old Church to be for the official; and the civil magistrate is clearly a substitute for the old trust in external security, in case election and grace should not suffice.

What has constantly been said of this is that it was taken over from the Catholic Church, but that, as it lacks the foundation of the authority of that infallible institution, with its Vicar of Christ and its saving rites, the whole edifice has been crumbling ever since it was built. And this is perfectly true. Judged externally, there is good reason for saying that we have been retreating inch by inch from the old ground, and that soon we shall not be able to hold a foot of it. Neither minister nor magistrate upholds the old discipline; no working of God in the individual is now expected to keep the faith uniform or the fellowship one; decrees no longer fit the idea of a historically developing religion; the Bible as the ground of all authority is subject to criticism like other ancient books.

This is supposed to be a reason why we should once more seek the security of an infallible papacy. But the old reasons the Reformers had for not trusting any such security are at least as strong today as then. If infallibility is the highest divine guidance, there would be good cause to look

for it in all believers and not confined to one remote person. If criticism has historical justification, it is no more to be escaped by the Catholic than by the Protestant: and an infallible Church with a fallible Scripture would be very unconvincing. If a mechanically guaranteed authority is the true foundation of faith, we are all alike fighting a losing cause.

But there is another and more historical way of regarding our relation to the Confession. At no time has any movement ever won more than a partial emancipation even of its own principles. Nor is this mere lack of power to be free. We have to work out our freedom through the old forms, and till we have done so we do not see that the forms are old. We can realize how much the forms have become old, if we try to insert them into the parable of the Prodigal Son. The sinner is not treated there according to any covenant made with Adam; he is not taken home because he is elect; his perseverance is not guaranteed by efficacious grace; the hope that hereafter he will go right is not the civil magistrate or the ecclesiastic. But also it is not less true that the security is God's love, not man's purpose.

### *The Sovereignty of God.*

This is the whole burden of the Confession: and amid the old forms, the change wrought by this true evangelical faith is constantly in evidence. The idea of infallible truth and divine authority is only superficially external, the testimony of revelation being the Holy Spirit bearing witness by and with the Word in our hearts. And it is Scripture as a whole, Scripture compared with Scripture to which appeal is made. Its general rules, moreover, are to be applied with Christian wisdom and regard to the situation. The sovereignty of God again is not opposed to the will of the creatures or the liberty of secondary causes, God accomplishing His will by wisdom. This may be inconsistent with much of the doctrine of election; but inconsistency is often to be counted for righteousness. Again, the covenant theology is at least the begin-

ning of a historical outlook. Elect infants may not be the best way of saying we are all in God's hands, young and old, but at least it is a great advance on baptized infants. Finally, though the civil magistrate proved to be a dangerous person to invoke, he stands for a very significant change of estimate of the Church and behind that of religion. The place assigned to him may seem hard to reconcile with the declaration that "God alone is Lord of the conscience, and hath left it free from the doctrines and commandments of men which are in anything contrary to His Word", and that "the requiring of implicit faith and an absolute blind obedience is to destroy liberty of conscience and reason also". But the limitation of ecclesiastical interference is a denial of the right of man to rule the heart: for the civil magistrate is only supposed to regulate external matters. Moreover, his place in religion is based on the view that religion is not an affair of rites, but of the common life and of the Church as not a ruler but a servant of all.

### *Evangelical Freedom.*

Yet what is most central does not appear in any detail. It is in the whole conception of salvation. Though it still carries its old shell of legal institutionalism, we have a new evangelical freedom. The really great religious parts of the Confession are concerned with faith, repentance, prayer, joy and peace. The very idea of Christ as prophet, priest and king has to do with truth that is lived and not merely proclaimed, reconciliation which is personal victory over all evil material and moral, and a rule which is not the might of a potentate, but righteousness and peace and joy in the Holy Spirit, by Him Who was among us as one Who serves, Whose rule is supremely human and Whose symbol of sacrificial service is a lamb slain.

### *The Fundamental Truth.*

Thus salvation no longer depends on a hierarchical or a social institution, but is by reconciliation to the Father of

our spirits, by Jesus Christ, Who, in the fellowship of our life and in the acceptance of our tasks and trials, manifests the Father. The fundamental truth is that God was in Christ reconciling the world to Himself, and our abiding commission is to beseech men in Christ's stead to be reconciled.

If we compare the Confession with the great Roman Confession—The Decrees of Trent—we see that in both cases the foundation is the Church. But it is no longer an official body with external authority and with mechanically operative forms. It is the fellowship of those reconciled to God in Jesus Christ, with the commission to beseech men in Christ's stead to be reconciled to God. An authoritative, dictated revelation, omnipotent decrees, covenants with Adam and the civil magistrate plainly are not in accord with a fellowship in which God works by wise patience. If Jesus crowns God's revelation by showing the Father in peace and trust and service; if He manifests a Father in whose heaven there is joy over one sinner who repents, by seeking and saving the lost; if what hinders our response to this appeal is never any corruption either from Adam or ourselves, but wilful hypocrisy; if His fellowship is the family of God among whom God works all for good, infallible inspirations, mechanical elections, legal covenants, institutional guarantees of order are not within its horizon. The only covenant God makes with man is of life and peace, and the response God asks is of insight, of consecration, of fellowship.

### *The New Interpretation.*

This means an end of the old forms of the doctrine. A personal relation in which God cannot make known His truth till man sees it, or give His grace till man receives it, or fulfil His will on earth as in heaven till it is done from the heart, is an end to the old forms. But do we find the true substance: and may it not be capable of a more spiritual presentation?

1. The authority of Scripture ceases to be a legislation which gives us concern about the accuracy of the letter, and

comes to us as the experience of lives which have learned of God, commending itself to lives consecrated to the same learning. Thereby we are founded on the Apostles and Prophets, with Jesus Christ as the chief cornerstone, according as we build in the prophetic faith and consecration.

Faith depends on a knowledge of God by those consecrated to His service, and verified by our own consecration. But it no less depends upon truth given and not upon mere feelings and opinions, upon the revelation of God's Love, and not upon the emotion of ours.

2. Again, by our reconciliation to God as His children, the sovereignty of God is no longer a concern of pre-determination of everything, of omnipotent acts of grace, but is a gracious relation in which all things work together for good. Yet no less is our trust in God and not in any will of man. It is truly of God's gracious dealing which is in wisdom and patience. But none the less the last word in our hope and confidence is God's working and not man's striving.

3. Covenants are about as unsuitable for this relation as decrees, and the Covenant of Grace in Jesus Christ is nearly as external, arbitrary and mechanical as the Covenant of Works made with Adam. Nevertheless, there is an adumbration of a great historical truth. The Natural is to be refined by the Supernatural; we stand in intimate relation to our human heritage of good and ill; we have a task of handing on a better heritage. This may not be easy to set forth, but there is here something far deeper and truer than the cheap, emotional, purely individualistic evangelism which has often taken its place.

Finally, and in some ways determining it all, is the idea of the Church. If it is by this reconciliation, it is the fellowship of those who are one in the Father through Jesus Christ, and for the advancement of His rule in exalting all human things to the fullness of the Divine purpose. Mere external guarantees do not belong to it. But it is no less vital for all true fellowship in the spirit, for all true religion as living for the glory of God, and for all cooperation in realizing the Divine rule as man's only perfect good. Its end is

the realization of God's gracious relation in human fellowship; its power the work of the Spirit of God in wisdom and patience; its light the revelation of God's mind and will in those who have served Him, fulfilled and perfected in One Who is perfectly the manifestation of the relation wherein we have all knowledge of God. Though the civil magistrate is not the way, it is still true that the measure of our success is not the glory of the Church, but the good of the community, because the true spiritual life is not anything apart, but the common life lived among and for our fellows.

Much, it seems to me, we shall yet have to reconsider in the light of the Gospel, and among other things our conception of the Incarnation, which we cannot settle either by falling back on the Nicene Creed, or by saying that God is just like Jesus Christ. In the deepest sense we know God only as we know Him for ourselves. Christ, it is true, shows us the Father, but it is by restoring us to His fellowship: and all understanding of Him is to be sought through knowing that God is in Christ reconciling the world to Himself.

Much change doubtless there is, but there is a trust in God's truth, in God's work, in God's purpose, in God's fellowship, which is a strength and peace we do not less realize, and of which the world was never more in need. And to the end of making our own particular fellowship a greater and finer instrument for this purpose, we now address ourselves to the work of this Assembly.

# JOHN CALVIN AND THE BIBLE.

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I. *Very contradictory views on this subject have recently obtained.*

As far back as the year 1886-87 a well-known minister of our church was wont to say that John Calvin held a relatively "liberal" view of the inspiration of the Christian Scriptures. The same minister was heard to cite two passages from Calvin's commentaries which, he said, showed that Calvin had held the "liberal view". Those passages were Matt. 27:9 and Acts 7:16. An examination seemed to show that the minister had misunderstood Calvin's teaching in the passages referred to; or had, without investigation, passed on the view imputed to Calvin by some other teacher who had made no sufficient study of Calvin's teaching on the matter.

A year or so later a gentleman, then Professor in Yale University, was wont to make much of the "liberal views" of the Bible held by Luther and Calvin, and he was wont to use their views as reasons why the young men who sat in his classroom should adopt a like view—should no longer hold to the view of verbal inspiration—nor any view that made the Bible the word of God, or an infallible rule of faith and practice.

Back of 1874, J. J. Van Oosterzee, D. D., Professor in the University of Utrecht, had taught that "Errors and inaccuracies in matters of subordinate importance are to be found in the Bible. A Luther, a Calvin, a Coccejus, among the older theologians; a Tholuck, a Neander, a Lange, a Stier, among the more modern ones, have admitted this without hesitation" (*Christian Dogmatics,* Vol. I, p. 205). According to Professor Prentiss, quoted by Dr. Dunlop Moore in the Presbyterian and Reformed Review, January, 1893, p. 60. Dr. Briggs' position in denying perfect correspondence of minor details in Scripture is the view of Calvin.

On the other hand, M. Guizot, a statesman, a historian, a

scholar, member of the Institute of France, has this to say of Calvin's regard for the Bible: "Like Calvin, many pious and learned men uphold the plenary inspiration of the Holy Scriptures; they assert that not only the thoughts but the words in which they are clothed are divinely inspired—every word on every subject, the language as well as the doctrine." (*St. Louis and Calvin,* p. 183.) Guizot does not approve of Calvin's position on the inspiration of Scripture. He held that Calvin had made two great mistakes—one on Free-will and Predestination, and the other on the Inspiration of Scripture. He is none the less a good witness that Calvin taught that not only the thoughts but the words of the Bible in which the thoughts were clothed were divinely inspired.

According to A. A. Hodge, "The Presbyterian Church, in unison with all evangelical Christians, teaches that the Scriptures of the Old and New Testaments, having been given by the immediate and plenary inspiration of God, are both in meaning and verbal expression the word of God to man". Drs. A. A. Hodge and B. B. Warfield (in the Presbyterian Review, Vol. II, p. 225) maintain that the line between the thoughts and words of Scripture can never rationally be drawn.

Whether these gentlemen, Drs. Hodge and Warfield, have over-estimated and over-stated the general prevalence of this view among evangelical writers or not, they had a right to regard Calvin as holding that the Scriptures are the word of God. We have no adequate ground for teaching that he believed that the Scriptures delivered to the people of God by their original writers contained incorrect teaching, Dr. Charles Augustus Briggs' argument (as in *Whither,* p. 68) to the contrary notwithstanding. Dr. Briggs, in the passage cited, says, "We have not the originals and can never have them. Biblical criticism brings us closer to the originals, but does not remove the errors. It is in accordance with sound logic and scientific methods to form our conceptions of the original documents from the best documents that we have. The presumption, therefore, in regard to errors in the best texts, is that they were also in the original documents." Dr. Briggs'

inference in this "presumption" would be more worthy of respect, if we knew that the copyists of these documents were equal in faculty and devotion to God's truth, to the Apostolic writers, or if we knew that the sub-Apostolic generation of Christians were equal to the College of the Apostles. But there are valid reasons for denying this. The Apostles themselves, judged by their writings, seem to have been more capable of accurate work than the men of the next generation of writers by whom copies of the Apostolic writings were made. Calvin was a clearer and more cogent reasoner than Dr. Briggs. He would probably have refused to go with the New York Union Seminary professor in his inference in regard to errors in Apostolic writings. So much in regard to allegations made concerning Calvin's view of the Bible.

II. *Calvin's view of Scripture expressed in his exposition of the Scripture passages which deal with the nature of Scripture.*

His view of Scripture may be drawn with certainty from his exposition of passages in which Scripture teaches concerning its own nature and origin. Take, for example, pp. 248-249, of his *Commentaries on the Epistles to Timothy, Titus and Philemon.* There, in commenting on 2 Tim. 3:16, he says:

"All Scripture; or the whole Scripture, though it makes little difference as to the meaning. He (Paul) follows out that commendation which he had glanced at briefly. First, he commends the Scripture on account of its authority; and secondly, on account of the utility which springs from it. In order to uphold the authority of the Scripture, he declares that it is divinely inspired; for, if it be so, it is beyond all controversy that men ought to receive it with reverence. This is a principle which distingushes our religion from all others, that we know that God hath spoken to us, and are fully convinced that the prophets did not speak at their own suggestion; but that, being organs of the Holy Spirit, they only uttered what they had been commissioned from heaven to declare. Whoever, then, wishes to profit in the Scriptures, let him, first of all, lay down this as a settled point, that the Law and the Prophets

are not a doctrine delivered according to the will and pleasure of men, but dictated by the Holy Spirit.

"If it be objected, 'How can this be known'? I answer both to disciples and teachers, God is made known to be the author of it by the revelation of the same Spirit. Moses and the Prophets did not utter at random what we have received from their hand; but, speaking at the suggestion of God, they boldly and fearlessly testified, what was actually true, that it was the mouth of the Lord that spoke. The same Spirit, therefore, who made Moses and the prophets certain of that calling, now also testifies to our hearts, that he has employed them as his servants to instruct us. Accordingly, we need not wonder if there are many who doubt as to the author of the Scripture; for although the majesty of God is displayed in it, yet none but those who have been enlightened by the Holy Spirit have eyes to perceive what ought, indeed, to have been visible to all, and yet is visible to the elect alone. This is the first clause, that we owe to the Scripture the same reverence which we owe to God; because it has proceeded from Him alone, and has nothing belonging to man mixed with it."

This passage seems to indicate clearly that Calvin held that God is responsible for the entire character of Scripture. (Notice the last sentence: *Hoc prius est membrum eandem Scripturae reventiam deberi quam Deo deferimus, quia ab eo solo manavit, nec quicquam humani habet admixtum.* He taught that God is so fully the author of Scripture that all its peculiarities of speech and choice of materials and cases of reasoning have His sanction.

In Acts 17:11 we find Luke applauding the Bereans to whom Paul had preached, because they not only received the word with all readiness, but "searched the Scriptures" [of the Old Testament] "daily whether these new things were so". He thus shows that he would have no new religious teaching approved unless it manifestly be rooted in Old Testament teaching. What then was Luke's view of Old Testament teaching? Like Paul's view of it—that it was *God-breathed* (Theopneustos); and that it could not be contradictory, nor even inconsistent, one part with other parts.

Calvin's comment on Rom. 15:4 ("For whatsoever things were written aforetime were written for our learning; that we through patience and comfort of the Scripture might have hope") is: *"For whatsoever things.* This is an application of the example" (see the third verse), "lest anyone should think, that to exhort us to imitate Christ was foreign to his purpose." Nay; he says, "There is nothing in Scripture which is not useful for your instruction, and for the direction of your life".

"This is an interesting passage, by which we understand that there is nothing vain and unprofitable contained in the oracles of God; and we are at the same time taught that it is by the reading of the Scripture that we make progress in piety and holiness of life. Whatever then is delivered in the Scripture we ought to strive to learn; for it were a reproach offered to the Holy Spirit, to think that He has taught anything which it does not concern us to know; let us also know that whatever is taught us conduces to the advancement of religion. And though he speaks of the Old Testament, the same thing is also true of the writings of the Apostles; for since the Spirit of Christ is everywhere like itself, there is no doubt but that He has adapted His teaching by the Apostles, as formerly by the Prophets, to the edification of His people. Moreover, we find a most striking condemnation of those fanatics who vaunt that the Old Testament is abolished, and that it belongs not in any degree to Christians; for with what front can they turn away from those things which, as Paul testifies, have been appointed by God for their salvation?

"But when he adds that through the patience and the consolation of the Scriptures we might have hope, he does not include the whole of that benefit which is to be derived from God's word; but he briefly points out the main end, for the Scripture is especially serviceable for this purpose—to raise up those who are prepared by patience, and strengthened by consolations, to the hope of eternal life, and to keep them in the contemplation of it. The word *consolation* some render exhortation; and of this I do not disapprove, only that consolation is more suitable to patience, for this arises from it:

because then only we are prepared to bear adversities with patience, when God blends them with consolation. The patience of the faithful is not indeed that hardihood which philosophers recommend, but that meekness by which we willingly submit to God, while a taste of His goodness and paternal love renders all things sweet to us: This nourishes and sustains hope."

This testimony as to the character and value of Scripture teaching covers the entirety of Scripture—the Old Testament and the New, every part of either.

III. *Calvin's doctrine of the Bible as inferred from his view of New Testament quotations from the Old Testament.*

For his view of the propriety of the quotations of the Old Testament by New Testament writers, it will suffice to read his comment on Matt. 2:6 (see *Harmony of the Evangelists,* Vol. 1, p. 133): "It ought always to be observed that, whenever any proof is quoted from Scripture by the Apostles, though they do not translate word for word, and sometimes depart widely from the language, yet it is applied correctly and appropriately to their subject. Let the reader always consider the purpose for which the passages of Scripture were brought forward by the evangelists so as not to stick too closely to the particular words, but to be satisfied with this, that the *evangelists never torture Scripture into a different meaning, but apply it correctly in its native meaning* [Italics mine]. But while it was their intention to supply with milk children and 'novices' (1 Tim. 3:6) in faith, who were not yet able to endure 'strong meat' (Heb. 5:12), there is nothing to prevent the children of God from making a careful and diligent inquiry into the meaning of Scripture, and thus being led to the fountain by the taste which the Apostles afford."

If Calvin notes an occasional variation by a New Testament writer from the literal translation of an Old Testament passage, he notes also that the New Testament writer makes the variation to clarify the message delivered by the writer of the Old Dispensation, and to apply it to the case for whose solution or enforcement he uses it.

IV. *The argument from Calvin's treatment of the so-called*

*discrepancies between accounts given of an event by different New Testament writers.*

Some Modernistic writers make not a little of these differencies. Calvin sees no contradictions, but certain diversities.

As bearing on this point, read what he says, pp. 38 and 39 of *The Argument on the Gospel of Jesus Christ, according to Matthew, Mark and Luke.* After remarking that "Mark is generally supposed to have been the private friend and disciple of Peter", etc., he says: "But on this subject we need not give ourselves much trouble, for it is of little importance to us, *provided only we believe that he is a properly qualified and divinely appointed witness, who committed nothing to writing, but as the Holy Spirit directed him and guided his pen* [italics mine]. There is no ground whatever for the statement of Jerome that his gospel is an abridgement of the Gospel of Matthew. . . . From the very commencement he handles the subjects in a different manner. Some things, too, are related by him which the other had omitted, and his narrative of the same event is sometimes more detailed. It is more probable, in my opinion—and the nature of the case warrants the conjecture—that he had not seen Matthew's book when he wrote his own; so far is he from having expressly intended to make an abridgement.

"I have the same observation to make respecting *Luke*: for we will not say that the diversity which we perceive in the three evangelists was the object of express arrangement, but as they intended to give an honest narrative of what they knew to be certain and undoubted, each followed the method which he reckoned to be the best. Now this *did not happen by chance, but by the direction of Divine Providence, so under this diversity in the manner of writing the Holy Spirit suggested to them an astonishing harmony, which would almost be sufficient of itself to secure credit to them, if there were not other stronger evidences to support their authority.*"

There is much more in "The Argument" to show that while Calvin saw diversity in the narratives of the Evangelists, he saw no contradictions; and in handling *the diversities* he showed that while to lazy and shallow and Biblically unin-

formed minds, passages may appear discrepant and even contradictory, these contradictions, to sound and diligent students, guided by the Spirit, contain no warring representations, but only a richer presentation of the one harmonious story of Christ's works, teaching and life.

V. *Did Calvin hold, nevertheless, that there are errors in the Bible?*

He has been represented by some to teach that there is an error in Matt. 27:9, and another in Acts 7:16; but what he says on Matt. 27:9 ("Then was fulfilled what was spoken by Jeremiah the prophet") is: *"How the name of Jeremiah crept in I confess I do not know, nor do I anxiously trouble myself to inquire; certainly, that the name Jeremiah has been put by an error for Zechariah, the thing itself shows* [italics mine]; *for nothing like this is read in Jeremiah."* To represent Calvin as here acknowledging an error in Scripture as it came from the hand of its original authors is without warrant. He teaches that the name Jeremiah here has *obrepserit* (crawled in), *has crept in;* and in view of what he had taught about the inerrancy of the sacred historians he can only mean that this error has *crept in* in the course of the transmission of the text to sub-Apostolic ages.

As to Acts 7:16: In his exposition of this passage, these words are found: "And whereas he [Stephen] saith afterwards, they were laid in the Sepulchre which Abraham had bought of the sons of Hemor, it is manifest that there is a mistake in the word Abraham." . . . "Wherefore this place must be amended."

Now Calvin simply teaches here that there was a mistake in the passage as it lay before Calvin. He is not at pains to tell the reader in the passage itself or its immediate context by whom the mistake was made. But the reader acquainted with Calvin's representation of the real source of the original text of Scripture, made throughout his life, can have no doubt that he would have said, if asked who had introduced the mistake, "O, a copyist" (substantially as he had said of a difficulty in Acts 7:14). In his comment on this fourteenth verse, he had said, "Whereas he saith that Jacob came into

Egypt with seventy-five souls, it agreeth not with the words of Moses; for Moses maketh mention of seventy only". (And after giving comments by certain others, he gives his own view of the apparent discrepancy between Moses and Stephen.) "I think that this difference came through the error of the writers (*Librariorum*) who wrote out the books. And it was a matter of no such weight, for which Luke ought to have troubled the Gentiles who were used to the Greek reading. And it may be that he himself did put down the true number; and that some man did correct the same amiss out of that place of Moses." (Calvin *Com. on Acts,* Vol. I, pp. 197-198.)

These two cases are usually considered the most favorable to the view that Calvin held to the errancy of the Sacred text. They are worthless for the purpose.

VI. *The teaching in the Institutes as to the Bible.*

John Calvin was, for his age, and remains so for our own day, the eminent Biblical theologian. He was possessed of extraordinary powers of rational intuition, saw deeply and intuitively into the hearts of things. He was possessed of keen powers of observation. He went for the materials of his system neither to the intuitive reason nor to natural sense experience; but to the revealed Word of God. Whatever was taught in the Bible satisfied him. Of Biblical materials he builded the great system known by his name. By Biblical teaching he checked his elaborations, and by Biblical teaching he further confirmed the particulars of his teaching and the system as a whole—set forth in the *Institutes;* and if there is a word in the *Institutes* indicative of the untrustworthiness of Scripture we have yet to discover it.

It is difficult, however, in the limited space at our command adequately to quote the proofs in his own words which abound in this great work. A few citations only must suffice.

From Book I, Chap. VII, 1: "Before I proceed any further, it is proper to introduce some remarks on the authority of the Scripture, not only to prepare the mind to regard it with due reverence, but also to remove every doubt. For when it is admitted to be a declaration of the Word of God, no man can be so deplorably presumptious, unless he be also desti-

tute of common sense and of the common feelings of men, as to derogate from the credit due to the speaker. But since we are not favored with daily oracles from heaven, and since it is only in the Scriptures that the Lord has been pleased to preserve his truth in perpetual remembrance, it obtains the same complete credit and authority with believers when they are satisfied of its divine origin, as if they heard the very words pronounced by God Himself."

From Book I, Chap. II, 2: (on the question: How shall we be persuaded of its Divine original): "How shall we distinguish light from darkness, white from black, sweet from bitter? For the Scripture exhibits as clear evidence of its truth as white and black things do of their color, or sweet and bitter things of their taste."

From Book I, Chap. VII, 4, we read further: "The principal proof . . . of the Scriptures is everywhere derived from the character of the Divine Speaker. The Prophets and Apostles boast not of their own geniuses or any of those talents which conciliate the faith of the hearers, nor do they insinuate arguments from reason; but bring forward the sacred name of God, to compel the submission of the whole world." Calvin makes clear that he believes that, "If we wish to consult the true interest of our consciences; that they may not be unstable and wavering, the subjects of perpetual doubt; that they may not hesitate at the smallest scruples—this persuasion must be sought from a higher source than human reasons, or judgments or conjectures—even from the secret testimony of the Spirit. It is true that if we were inclined to argue the point many things might be adduced which certainly evince if there be any God in heaven, that He is the Author of the Law and the Prophecies, and the Gospel." (Vol. I, Chap. VII, 4) "As God alone is a sufficient witness of Himself, in His own Word, so also the word will never gain credit in the hearts of men, till it be confirmed by the internal testimony of the Spirit." (*Ibidem.*)

In Book I, Chap. VIII, Calvin sets forth "Rational Proofs to Establish the Belief of the Scriptures", but in the final paragraph says: "There are other reasons, and those neither

few nor weak, by which the native dignity and authority of the Scripture are not only maintained in the minds of the pious, but also completely vindicated against the subtleties of calumniators; but such as alone are not sufficient to produce *firm faith in it, till the Heavenly Father, discovering his own power therein, places its authority beyond all controversy. Wherefore, the Scripture will then only be effectual to produce the saving knowledge of God, when the certainty of it shall be founded on the internal persuasion of the Holy Spirit."

Calvin would seem to implicate the Holy Spirit in the errancy of Scripture, if it were originally errant.

In Book I, Chap. IX, 1, Calvin says: "The office of the Spirit, then, which is promised to us, is not to feign new and unheard of revelations, or to coin a new system of doctrine, which would seduce us from the received doctrine of the Gospel, but to seal to our minds the same doctrine which the Gospel delivers."

The Modernists, who represent Calvin's view of the Inspiration of Holy Scripture as essentially their own, appear to show great capacity for empty assertion.

Calvin regarded the Christian Scriptures as from God in whole and in part; and he endeavored to conform his life and character thereto; and not without a great degree of success, according to the view of even Ernest Renam, since he pronounced him the most Christian man in three centuries.

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*By "firm faith" Calvin means *saving* knowledge, saving faith.

# LUTHER AND THE BIBLE.

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In Luther's attitude toward the Bible we might look at his view of the Bible as Rule of Faith, its inspiration, his doctrine of the Word of God, and his actual work for the Bible as interpreter and as translator. In this sketch it is possible to give only a general view, not follow Luther's development chronologically, much less a criticism of his statements. We must remember also that Luther was not a systematic theologian, did not worship consistency, but threw out his thoughts like sparks from a revolving firewheel. Those thoughts, however, were not haphazard, but represented views come to after study, meditation and struggle, which, when once attained, say after 1520, at the age of thirty-seven, were kept up with fair consistency (I do not speak of his Lord's Supper doctrine) till he suddenly and prematurely passed off the stage in 1546.

In his answer to Enzer of Leipsiz (1521) he considers the various Roman arguments for the use of tradition and the Fathers in addition to the Scriptures as a rule of faith, and rejects them all. "We have but the one word, which is spear, sword, dagger and every other weapon with which we can give battle to the adversaries, even the Holy Word of God. I hope this will make you see your tomfoolery."[1] "This is what St. Augustine did when he said that he would believe no teacher, however learned or holy, unless he proved his teaching on the Scriptures or clear reason. From this we learn again how the Fathers are to be read; namely, that we ought not to ask what they say, but whether they use clear texts of Scripture or sound reasoning."[2] The keeping of man-made laws may be all right, if not contrary to Scripture, but such keeping does not make a Christian, and no one should be oppressed

[1] Luther's *Works*, translated. Phila., 1930. iii, 338.
[2] *Ibid.*, 336.

with them. "Christ was so careful to prevent anyone from bringing men's laws into his church that he desired to speak all things beforehand, even if it was not all remembered or understood."[3] Everybody knows that it was not original with Luther that the Bible was the supreme rule of faith, an idea that was perfectly at home in the Middle Ages; but that principle had been virtually cancelled by the ecumenical creeds, councils, rules, demands, and even in the pre-eminence of Aquinas' theology. The latter's Summa took somewhat the place that Wesley's famous 44 (sometimes 52) sermons as tests of orthodoxy did for Methodist clergy of Great Britain and Canada. As emphasizing over against this the Bible only as rule Luther did a work of emancipation. Henceforth for Protestants, God, not man, was the ruler of souls.

But the Bible, as thus theological arbiter, was founded on its inspiration. We need not be surprised, then, that Luther, following both the tradition in which he was brought up and the theological bent of his principle, held a high doctrine of inspiration. "Thus all the prophets, when they taught something else [in addition to what Moses taught], this God revealed unto them, just as he did unto Moses, or as St. Peter says, they were inspired by the Holy Spirit in what they had to speak."[4] He refers to 2 Peter 1:25, and adds: "Hence we chant thus in the articles of faith [in Nicene Creed] concerning the Holy Spirit who spake by the prophets. Therefore to the Holy Spirit the whole Scripture is ascribed."[5] This makes Scripture the very Word of God. "Holy Scripture is the Word of God reduced to writing, and, as it were committed to letters and engraved in letters even as it is the eternal Word of God veiled in humanity; and as Christ was looked upon and treated by the world, even so the written Word of God fares in the world."[6] "Christ is the Son o fthe living God, Holy Scripture was written by the Holy Spirit," where Christ's deity and the Scripture's inspiration are co-

[3] *Ibid.*, 340.
[4] Opera exegitica lat. Erl. ed. 13, 130, 131.
[5] Erlanger ed. of Luther's *Werke*, 37, 11.
[6] *Ibid.*, 52, 298-9.

ordinated. He calls Scripture "the Holy Spirit's book", the writings of the Holy Spirit, "God's writings", "the letters of our Lord God", "God's mouth". In Matt. 24:15: "He who would learn the Scriptures must be at pains to understand them. The Hebrew idiom signified 'to mark well'. For that which you read is not the word of men, but the Word of God Most High, who will have disciples that diligently mark what he speaks. Now it is well that the letters of princes be read thrice, as princes have to speak deliberately lest they be deemed unwise, so much more the letters of God, that is, the Holy Scriptures, should be read not only three, four or five times, but a hundred or thousand times. For God speaks deliberately, momentously, yea, he is himself eternal Wisdom. He who so reads the Scriptures is made wiser and better. But he who does otherwise learns nothing, and even becomes more wicked."[7] "Our accursed unbelief and evil flesh suffer us not to perceive or heed that God speaks unto us in Holy Scripture, but we imagine the speaker to be Isaiah, Paul or some other mere man who did not make heaven and earth."[8] "It is one thing when man speaks of himself, and another thing when God speaks through men. Although the Scriptures were written through men, they are not of men, or from men, but from God." He makes the sacred writers say: "My words are not my own, but he that heareth me, heareth God, or he that despiseth me, despiseth God. To such a glory neither I, nor any other man not a prophet may lay claim." All we can do is to learn from them and respect their words.

Even those parts of our Scriptures which we ascribe to human arrangement, Luther ascribed to God. Speaking of the Book of Psalms: "The Holy Scriptures has deigned to give *himself* the trouble to bring together a short Bible, and book of examples of all Christianity or of all saints."[9] We must not think that David composed the Psalms out of exuberance of joyous feeling. The Spirit of the Lord spake there. "How could flesh and blood, reason and human wisdom, speak

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[7] *Ibid.*, 52, 341.
[8] *Ibid.*, 52, 332-3.
[9] *Ibid.*, 63, 28.

of such high and incomprehensible things? They are foolishness, stumbling block to her."[10]

But are there not to us offensive things in the Old Testament? Would not Luther except these from inspiration? Luther goes into this matter in Ennarationes in Genesis (1535) and Sermons on the First Book of Moses (1521). He does not flinch. The Spirit was behind these narratives also. Gen. 38 is a chapter of Holy Scripture. He says the Holy Spirit has written it, who has as clean a mouth and open as we have. "All this was written for our experience that we by such coarse things might perceive how *pious* human nature is when God withdraws his hand from his great beloved saints."[11] "Apparently trifling things teach us a good lesson. and were written by the Holy Spirit so that we might learn the right mode of living before God." In his preface to the Old Testament he warns all Christians not to take offense at the stories they meet, because the divine wisdom wrote them for our profit. "Part from your high flown ideas, and remember that Christ was wrapped in swaddling clothes."[12]

But what about mistakes, errors, apparent contradictions? Here Luther is frank, though wary and loath to leave his main conviction. In 1521 he says bluntly that while the "saints could error in their writing and sin in their life, Holy Scripture cannot error."[13] The next year in his book against the English King Henry VII, he says: "How often have I said that according to Augustine's opinion it is to the canonical books alone that there is due the honor that we most firmly believe there is no error in them, and that other books, no matter how weighty on account of their sanctity and teachings, are not entitled to equal honor. But even had not Augustine said this, Holy Scripture still demands to be alone believed, and no one besides."[14] In his Commentary on Genesis written little by little in the last nine years of his life he often says Scripture cannot err.

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[10] *Ibid.*, 37, 16.
[11] *Ibid.*, 34, 262.
[12] *Ibid.*, 63, 8.
[13] *Ibid.*, 28, 33.
[14] St. Louis, ed. 19, 305.

There were difficulties. Sixty years of Abraham's life apparently disappeared. Luther does not know why, except that God did not want some presuming calculator to count the years of the world and predict its end. He grants the copyists were not exempt from error. "The Greek text (Acts 13:20) is corrupted by the mistakes of the copyist. It could easily happen that he might write 450 instead of 350." In making certain chronological notes, after praising Eusebius the historian, he says he relies mainly on Scripture. For "I believe that in Scripture the speaker is God, who is the truth; but as to other histories I believe that in them excellent men offer their best diligence and faithfulness; nevertheless they are men, and the copyists may have erred."[15] So as to the six days of creation. God says it was six days, therefore it was six days. We must abide by the literal meaning unless necessity compels otherwise.[16] In the same way Luther treats quotations from the Old Testament in the New, not at all in the sense of modern scholars. He acknowledges the passages are sometimes "a little changed, but this is ever done without changing the import and meaning."[17]

There is a mixing of subjects, as when prophets in speaking on Jewish subjects, stop suddenly and bring in Christ. Now the Holy Spirit has been charged with being incoherent. But the fault is really ours, in anticipating beforehand how the Spirit ought to speak, rather than in waiting humbly to see how he does speak. In Matt. 27:3 the Evangelist mixes Jerusalem and the end of the world, but, says Luther, "It is the Holy Spirit's way in Scripture to speak thus."[18]

It appears that Tholuck, in the first edition of *Herzog's* Encyclopedia, was the first to start the "liberal" Luther on his way. This was taken up by Luthardt in his Dogmatik, who quoted the passage in Luther's preface to *Lirk's* Annotations, but in a mutilated form. By supplying the missing parts Pieper has shown that Luther was not thinking of the

[15] Walch ed., 14, 1112, 1117.
[16] Erl. ed., 33, 24-5.
[17] St. Louis ed., 11, 12.
[18] Erl. ed., 45, 119; 42:1 ff.

prophets writing Holy Scripture, but of their meditating on what was written by Moses, and of writing down in their own (non-Scriptural) rolls the result of their studies, in which results were sometimes hay, straw or wood, as well as silver or gold.

Even so eminent a scholar as the conservative elder Dr. Cremer, unintentionally misrepresents Luther in claiming that he attributes to St. Paul an insufficient argument at Gal. 4:21ff. But by looking up the text and context Dr. Pieper found that the reformer saw that the allegory used by the apostle was of "less value in controversy" with the Jews, who did not acknowledge the authority of Paul."[19] Luther thought too highly of St. Paul, especially of this Epistle to Galatians, which he called "My Kate", to attribute to him false reasoning. On the contrary, he says: "God forbid, God forbid, that there should be one tittle in all [the writings of] Paul which the whole universal church should not be under the obligation to follow and to keep."[20]

As to apparent contradictions in historical and other details Luther's principle was: If we had sufficient knowledge we could probably harmonize them; meanwhile they do not derogate from our faith. At the same time and in the same connection he rebukes "those bold minds" who rush in to impute error to Scripture and thus think themselves wiser than the Spirit. It is as though you said to a critic of your father: "What you say as to my father's defects are capable of a favorable interpretation or are not well founded; but even if they were, they by no means affect his essential nobleness."

Now a word as to Luther on the interpretation of Scripture. Until his day the three or fourfold method had been in vogue, not repudiated even by the sagacious and wide-minded Erasmus. Luther saw that by this method a proper understanding of the Bible was impossible. "You divide the vestments of Christ into four parts. It is evident from ex-

[19]Luther, Opera exeg. lat. Erl. ed., 4, 189.
[20]Opera lat. varii arg., 5, 27.

perience that Thomas [Aquinas], with all his scholastics, neither have nor teach a legitimate understanding of Scripture. For where are they who treat Paul in the Gospel in a worthy or genuine sense? Is it not most impious to thus divide the Scriptures so that you get from the literal sense neither faith nor morals nor hope?"[21] "The historic sense of the Scripture is the genuine and true.[22] For I have frequently testified that I abhor allegories and condemn the study of them. For the examples of the Fathers do not terrify me, who by their allegories obscure doctrine and the building up of love, patience, and hope in God, for they call us away by their speculative allegories from the teaching of the genuine sense of the words. . . . Allegory is pernicious, because it does not agree with the history. . . . We must speak after the historical sense which teaches rightly, which defends, fights, conquers and builds up." "The natural use of the words is the *empress,* which is beyond all subtle, sophistic invention. One must not deviate from that, unless an evident article of faith compels. Otherwise no letter of Scriptures is free from the spiritualistic jugglers. In this way the great teacher Origen made a fool of himself and misled St. Jerome and many others, so that long since his books have been condemned for such spiritual jugglery play. [On the contrary, Origen exercised tremendous influence on later centuries, and his eventually falling out of favor was not due to his allegorical method.] For it is dangerous to play with God's words, by which conscience and faith are to be governed. Therefore, everything in interpretation of Scripture should be bright and certain, and have a safe, good ground.[24] Nor do you have to revert to these high-flown methods. The Bible explains itself. "It is a peculiarity of all the Scripture that it is interpreted by itself and by all its passages holding together, will be understood by its rule of faith alone."[45] Advance in Bible knowledge would have been impossible with the old four-

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[21]Exeg. Opera omnia, 16, 316.
[22]*Ibid.*, 1, 295.
[23]*Ibid.*, 7, 305, 307.
[24]Walch ed., Luther's Werke, 20, 331.
[25]*Ibid.*, 3, 2042.

fold interpretation, and in helping to sweep it away Luther did an inestimable service.

But what about Luther's well-known freedom in dealing with individual books in our Bible canon. Here we must remember that the Word of God with Luther was not in its religious sense coterminous with our Bible, but was the proclamation of salvation through faith in Christ. It was the message of peace through Christ, found in Scripture, preached by pulpit, proclaimed and sealed by sacraments, which receive their validity and effect solely through that Word, "Christ Jesus, God's Son, our Lord, who gives to his apostles and all ministers of the Church of God the command to speak and preach. He lays a Word in their mouth. That is the Word of God which is eternal, and in eternity abides, and says: 'Who believes on him shall be saved; who does not believe shall be condemned.' That Word has power to forgive sins as no other word has."[26] With that Word goes Christ and the Spirit, so that the Word is almost equivalent to Christ. Now with Luther this word is the touchstone of Scripture.

Everyone recognizes that different books have different values; that Esther, for instance, is not as valuable as Mark; so that it was not reprehensible for Luther to test the books by his touchstone; though whether his testing was always done wisely is another matter. Here is his famous passage. "You must pick rightly among all the books, and distinguish which are best. Especially are John's Gospel, Paul's Epistles—particularly that to Roman's and Peter's First Epistle—the right kernel and mark among all the books. These should be the first, and every Christian is to be advised to read these and by daily reading make them his daily bread. For in these you do not find many of Christ's works and miracles, but you do find masterly described how faith in Christ overcomes sin, death and hell, and gives life, righteousness and salvation. That is the right way of the Gospel. For when I have to do without the works or the preaching of Christ, I would rather do without his works. For the works do not help me, but his words give life, as he says himself (Jno. 5:51). Since then

[26]Ibid., 5, 358.

John tells us little about his works, but much about his words; while the other evangelists do the opposite, John's Gospel is the unique, precious chief Gospel, and is much to be preferred to the other three. So also Paul's and Peter's Epistles are greatly to be preferred to the Three Gospels. In short, John's Gospel and his first Epistle, Paul's Epistles, particularly those to Romans, Galatians, Ephesians, and Peter's first Epistle—these are the books which point out Christ to thee, and teach everything necessary to know unto salvation, even if thou never saw nor heard another book nor doctrine. Therefore, St. James' Epistle is right strawy, because it has no evangelical way in it."[27] This oft-quoted little section of our hero's writings occurs in the prefaces which he prefixed to his translation of the New Testament, 1522, but it made such a sensation and was so liable to abuse that Luther himself omitted it in all later editions.

Remember, Luther did not reject James from his Bible, nor that it had no good purpose (straw has very essential uses), but that purpose was to teach morality, not salvation by faith. "The Epistle of James, though it was rejected by the ancients [true of some of them: Eusebius classes it with Antilegmena], I praise and hold for good; for this reason that it does not set forth doctrines of men, but correctly proclaims God's law." Still, it is not by an apostle; for it contradicts Paul, and it does not mention the sufferings, resurrection and Spirit of Christ. Though it mentions Christ once, it does not teach anything about him, but only of common faith in God; whereas, it is the office of the Spirit "to testify of me." (Jno. 15:26). "Therefore, all the proper holy books [that is, of Scripture] agree in this that they preach and have to do with Christ. That is also the right touchstone and test of all books, whether they proclaim Christ or not; since all Scripture testifies of Christ (Rom. 3:21), and Paul will know nothing except Christ (1 Cor. 2:2). What does not teach Christ is not apostolic, even if Peter and Paul teach it. What preaches Christ is apostolic even if Judas, Annas, Pilate and

[27] *Ibid.*, 14, 105. Not "Epistle of Straw", which gives a different and wrong slant to the meaning.

Herod did it. But this James does not do this, but proclaims the law and its works, and throws one thing in the other, so that it seems to me that he was a good, pious man who got hold of some sayings of the apostles, and threw them on paper. . . . Therefore, I do not set him with the chief books; but I will not keep anyone else from doing so, for there are many good sayings in the book."[28]

In other words, without disturbing the canonical place of the books, Luther reserved the right now taken by every Protestant, and practically by every intelligent Roman Catholic who reads the Bible at all, to judge the religious cogency and appeal of each book. There are favorites to which you wharf your ship. "Read to me," said Knox to his wife when mooring in the Last Harbor, "where I first cast my anchor." "And she read to him the seventeenth of John's Gospel," for it was there he first saw the true light.

Space used, and yet not a word about one of Luther's greatest achievements, his translation of the Bible. But as well known, not many words were needed. While confined for safety in Wartburg castle, 1521-22, he bent his energies with tremendous earnestness to a fresh idiomatic German version. There had been several translations before, both printed and in manuscript, but from the Vulgate Latin text, and in stiff or antiquated German. It was Luther's aim not only to go back to the original, but to speak in the tongue of living men. He worked so hard that though he began the translation in the last part of December, 1521, he finished it February 22, 1522, at the same time writing postals and many letters. The New Testament was put out in Wittenberg September, 1522. He called to his aid Melanchthon and other Hebrew scholars for the Old Testament, which was published in parts, 1523-32. Ten editions of the whole Bible were published before Luther passed in 1546.

As I have said elsewhere, Luther's Bible became the most widely read book in Germany, and among Germans all over the world, gave impress to the Reformation, united Lutheran

[28] *Ibid.*, 14, 148.

peoples, determined their views, the development of their language, and was the chief impulse in building up a common tongue in speech and in writing. Though here and there justly criticized, it became the basis of most, if not all, subsequent translations, both by Roman Catholics and Protestants. The New Testament was made from the Greek text of Erasmus, third edition, 1519.

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## THE DOCTRINE OF THE INSPIRATION AND AUTHORITY OF THE SCRIPTURES IN THE WESTMINSTER STANDARDS.

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Just now there is unusual interest throughout the Christian world in the Bible, its inspiration and authority. A reaction to this world-wide interest on the part of the Presbyterian Church in the United States is seen in the action of the last General Assembly suggesting as the subject for Reformation Day, October 25, *The Reformers and the Bible.*

The consideration of this subject involves a study of the Westminster Standards in regard to the doctrine of the inspiration and authority of the Scriptures.

A natural starting point for such a study will be found in the *approach* made by the Standards to this vital question. It is significant of the fundamental importance attached to this doctrine that the two Catechisms and the Confession place the doctrine of Holy Scripture at the forefront of their doctrinal statements.

Omitting the questions and reciting only the answers, we find that the Shorter Catechism opens as follows:

1. "Man's chief end is to glorify God and to enjoy Him forever.

2. The Word of God, which is contained in the Scriptures of the Old and New Testament, is the only rule to direct us how we may glorify and enjoy Him.

3. The Scriptures principally teach what man is to believe concerning God and what duty God requires of man."

It is manifest that the authors of the Shorter Catechism *approached* this subject from a practical point of view and that the practical attitude is maintained throughout.

The most important of all practical issues for man is that of determining his *raison d' être,* why he exists at all, and what he is to be and to do in order to realize and fulfil the purpose of his Creator in bringing him into being. It is along this practical path that the Shorter Catechism makes its approach to the Holy Scriptures. It is concerned with man's *chief* end, and it finds this chief end in man's right relation to God—"to glorify and enjoy Him forever."

The second step in the Catechism's approach is also highly practical. As the first statement defines *man's chief end,* the second defines the *chief end of the Scriptures.* The drive is towards this, and it is very definite and direct. Man needs a practical rule to guide him towards the practical end for which he was created. This rule is found in the Scriptures alone.

In the third and last statement of the Shorter Catechism on this subject we find the same practical attitude, this time toward the *content* of the Bible. "The Scriptures principally teach what man is to believe concerning God and what duty God requires of man."

The chief end of man, the chief end of the Scriptures as related to the chief end of man, and the chief contents of the Scriptures as the God-given rule—these constitute the Shorter Catechism's approach and maintained attitude to the Bible, direct and intensely practical from beginning to end.

The same path is traced by the Larger Catechism with a few more signposts along the way. We find here five statements instead of three, as follows:

1. "Man's chief and highest end is to glorify God, and fully to enjoy Him forever.

2. The very light of nature in man and the works of God

declare plainly that there is a God; but His Word and Spirit only do sufficiently and effectually reveal Him unto men for their salvation.

3. The Holy Scriptures of the Old and New Testament are the Word of God, the only rule of faith and obedience.

4. The Scriptures manifest themselves to be the Word of God, by their majesty and purity; by the consent of all the parts, and the scope of the whole, which is to give glory to God; by their light and power to convict and convert sinners, to comfort and build up believers unto salvation. But the Spirit of God bearing witness by and with the Scriptures in the heart of man is alone able fully to persuade it that they are the very Word of God.

5. The Scriptures principally teach what man is to believe concerning God and what duty God requires of man."

The answers to the first and third questions cover substantially the same ground as that covered by the first and second of the Shorter Catechism, the only difference being greater fulness of statement. The answer to the fifth corresponds exactly to the Shorter Catechism's answer to the third as to what the Scriptures principally teach. In the second, note is taken of "the light of nature in man and the works of God" as declaring plainly that there is a God, and the witness of the Holy Spirit is introduced as necessary to render the Word sufficient and effectual unto salvation.

The answer to the fourth question deals with the character of the evidence that the Scriptures are indeed the Word of God. They *"manifest themselves to be the Word of God"* by their incomparable excellencies and scope, and by their light and power to make bad men good and good men better. But again the Spirit's witness by and with the Scriptures in the heart of man is emphasized as "alone able fully to persuade it that they are the very Word of God".

Leaving now the Catechisms and coming to The Confession of Faith, we find that the whole of Chapter I is given to the doctrine of Holy Scripture. For those who have a copy of the Confession at hand, it will not be necessary to reproduce this chapter in full. It may be helpful, however, to give a

brief summary of its contents. It consists of ten paragraphs, which may be summarized as follows:

I. (1) The necessity of a fuller revelation of God and of His will, in that while the revelation He has given through the light of nature leaves men inexcusable, it is not sufficient unto salvation;

(2) The necessity of committing this revelation "wholly unto writing", "those former ways of God's revealing His will unto His people being now ceased".

II. A list of the books of the Old and New Testament, as constituting "the Word of God written".

III. The books of the Apocrypha are "not of divine inspiration" and are "no part of the canon of Scripture".

IV. The authority of the Holy Scripture depends not on human testimony, "but wholly upon God (who is truth itself), the author thereof; and therefore it is to be received, because it is the Word of God".

V. Substantially the same as the answer to question four of the Larger Catechism.

VI. The whole counsel of God concerning all things necessary for His own glory, man's salvation, faith and life, are expressly set down in Scripture, or by good and necessary consequence deducible therefrom. But certain details of worship and government "are to be ordered by the light of nature and Christian prudence, according to the general rules of the Word, which are always to be observed".

VII. "All things in Scripture are not alike plain in themselves, nor alike clear unto all; yet those things which are necessary to be known, believed and observed, for salvation, are so clearly propounded and opened in some place of Scripture or other that not only the learned, but the unlearned, in a due use of the ordinary means, may attain unto a sufficient understanding of them."

VIII. In all controversies of religion the Church is to make final appeal to the Old Testament in Hebrew and the New Testament in Greek, as "being immediately inspired by God". But that all may have opportunity to read and search

the Scriptures, "therefore they are to be translated into the vulgar language of every nation".

IX. "The infallible rule of interpretation of Scripture is the Scripture itself."

X. "The Supreme Judge, by which all controversies of religion are to be determined, and all decrees of councils, opinions of ancient writers, doctrines of men, and private spirits, are to be examined, and in whose sentence we are to rest, can be no other but the Holy Spirit speaking in the Scripture." (This paragraph quoted in full.)

The thoughtful reader will readily perceive that the approach and general attitude to the Scriptures which characterize the Catechisms is maintained in the Confession. The three are alike in emphasizing the practical character of the Scriptures. The saying of our Lord in regard to the Sabbath may without irreverence be applied to the Bible: *the Scriptures were made for man, not man for the Scriptures.*

As the Confession declares, the main purpose of the written revelation is "to give that knowledge of God, and of His will, which is necessary unto salvation" (which the light of nature falls short of), "and afterwards for the better preserving and propagating of the truth and for the more sure establishment and comfort of the Church against the corruption of the flesh, and the malice of Satan and of the world". (Paragraph I.)

And again, in Paragraph VI, the Confession declares that the Scriptures make known "the whole counsel of God, concerning all things necessary for His own glory, man's salvation, faith and life".

In Paragraph VII a distinction is drawn between things in Scripture that are not plain in themselves nor equally clear unto all and the things to the sufficient understanding of which, not only the learned, but the unlearned, in a due use of the ordinary means, may attain. The latter consists of "those things which are necessary to be known, believed and observed for salvation". The attitude of the Westminster Standards seems to imply that it makes comparatively little difference, so far as salvation is concerned, what opinions men may hold

about the things that are not plain in themselves nor alike clear unto all. These things are incidental and aside from the great practical purpose of the written revelation. But it makes all the difference in the world what a man believes concerning God and the duty God requires of man, and the way of salvation for sinners, and the upbuilding of believers. The Standards are wise in so clearly indicating and maintaining this distinction.

So much for the approach and general attitude of practicality observed by the Catechisms and the Confession toward the Scriptures.

Let us go on to consider more directly the doctrine of inspiration and authority in these Standards. Perhaps we cannot begin better than by quoting the clauses of the Confession in which either of the words "inspiration" and "authority" occurs or is directly suggested.

At the close of Paragraph II, which contains a list of all the books of the Old and New Testament, we find the declaration, "All of which are given by *inspiration* of God, to be the rule of faith and life".

In Paragraph IV.—"The *authority* of the Holy Scripture, for which it ought to be believed and obeyed dependeth . . . wholly upon God . . . and therefore it is to be received, because it is the Word of God."

In Paragraph V.—"Our full persuasion and assurance of *the infallible truth, and divine authority thereof,* is from the inward work of the Holy Spirit, bearing witness by and with the Word in our hearts."

In Paragraph VIII.—"The Old Testament in Hebrew . . . and the New Testament in Greek . . . being *immediately inspired by God* . . . in all controversies of religion the Church is finally to appeal unto them."

In Paragraph IX.—"The *infallible rule* of interpretation of Scripture is the Scripture itself."

In Paragraph X.—"The Supreme Judge, by which *all controversies of religion are to be determined . . . and in whose sentence we are to rest,* can be no other but the Holy Spirit speaking in the Scripture."

To read these statements carefully and with an open mind is to perceive several things.

1. That while the doctrine of the divine inspiration and authority of the Scriptures is set forth in the Standards with clearness and force, no particular theory of inspiration is presented or championed.

"An overture came up to the General Assembly of 1928, asking for a doctrinal deliverance on evolution and inspiration, as to whether a minister, holding the theory of evolution and denying the plenary or verbal inspiration of the Scriptures, could remain a minister in our Church. The overture had as its preamble the words: 'In view of the clear and full statements of our Standards as to the plenary or verbal inspiration of the Holy Scriptures as originally given in the original languages, etc.'

"In a review of the work of the Assembly, Dr. Walter L. Lingle says: 'That statement seems to make *plenary* (full) inspiration and *verbal* inspiration synonymous terms. I do not so understand them. This statement also declares that the Confession of Faith teaches clearly the doctrine of verbal inspiration. The Confession does teach clearly the great fact of inspiration, but if you will search its pages again you will probably be convinced that, while it does not deny the doctrine of verbal inspiration, it does not teach it. In fact, it teaches the great fact of inspiration with power, but you will probably end your study of the Confession with the conclusion that the Confession does not commit itself to any theory of inspiration.' "

Bishop Gore, in his work on *The Doctrine of the Infallible Book,* says, "The Church (in its creeds) never attempted to *define* inspiration. . . . And we cannot but feel that a very real movement of the Holy Spirit is apparent in the history of the ancient Church, guiding it in what it did define and in what it abstained from defining." (For a fuller treatment, see *Freedom and Restraint*—The James Sprunt Lectures, 1930, pp. 24-40.)

2. A careful reading of the Westminster Standards will probably convince the open-minded reader that, while the *in-*

*errancy* of the Scriptures in all particulars is not denied, it is nowhere affirmed, except in matters of religious faith and life.

It is noticeable, though it seems to have escaped the notice of some, how, in keeping with their practical approach and attitude to the Scriptures, the Westminster Standards are clear and consistent in affirming the authority of Scripture only in regard to *religious* doctrines, opinions and controversies. "In all *controversies of religion* the Church is finally to appeal unto them." (Paragraph VIII.)

"The Supreme Judge, by which *all controversies of religion* are to be determined . . . and in whose sentence we are to rest, can be no other but the Holy Spirit speaking in the Scripture." (Paragraph X.)

3. As confirming the statement just made that the Westminster Standards make final appeal to the Scriptures as authoritative only in "controversies of religion", it is intensely interesting to observe the attitude of the Westminster Assembly toward the new secular learning and the beginnings of modern science. It is too often forgotten that the Reformation was the religious side of a great awakening of the human mind. It is known as the *Protestant* Reformation because it was a protest against traditions that had for centuries held in check the Spirit of intellectual freedom and religious liberty.

The Reformers were progressive, if not radical, leaders of a new forward movement of mankind. Luther and Calvin and the rest, if living today, would no doubt, while holding firmly to the Reformed system of doctrine, be foremost in breaking loose from traditions that have been set up and maintained in their name. But we are not so much concerned just now with the attitude of individual reformers toward the new learning and the beginnings of modern science as we are with the attitude of the Westminster Assembly toward these things.

Take, for instance, the scientific theory put forth by Copernicus in 1543, that not the earth but the sun is the dominant central body of the solar system. This was a theory more radical and revolutionary than Darwin's theory of evolution. It turned the world upside down not only physically but in-

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tellectually, and seemed to offer flat contradiction to the teachings of Scripture. It was violently denounced by Luther and Calvin and the reformers generally as contrary to the Word of God. But what was the attitude taken by the Westminster Assembly toward this scientific theory? No less an authority than Dr. Robert L. Dabney answers this question as follows: "The new physics and astronomy of Copernicus and Galileo were eagerly supplanting the scholastic, so that Rome supposed her theology was invaded, and was in need of the thunders for its defense. And even Turretin, a generation later than our Assembly, deemed it necessary for the integrity of Scripture to contest the helio-centric theory of the universe. But the Westminster divines more wisely left this physical debate alone." (*Memorial of Westminster Assembly,* p. 93.)

Would it not have been well if all subsequent Assemblies had followed the wise example set for them by this mother of Assemblies? And would it not be well for individual ecclesiastics and students of Scripture today to profit by the mistake made by Luther, Calvin, Turretin and other giants in theology, of denouncing as anti-scriptural the teachings of science, whose proper function it is to interpret "the light of nature".

The Westminster Standards, in recognizing "the light of nature in man and in the works of God", recognize by implication the rights of philosophy in interpreting the "light of nature in man", and the rights of natural science in interpreting that light as manifested "in the works of God".

It was in accordance with this that Dr. James McCosh declared that when a new theory in science is put forth, we are not to ask whether it is Scriptural, but whether it is true. If it is found to be true in its own right and on the evidence furnished by the light of nature as interpreted by science, we need not fear that it will contradict the teachings of Scripture properly interpreted. Truth never contradicts truth.

In conclusion, if the articles of the Reformed Faith should ever be recast, as is likely to be the case sooner or later, our study of the Westminster Standards would seem to indicate that there need be no changes made in the statements contained

therein concerning the inspiration and authority of the Scriptures, except perhaps in the interest of brevity and of phraseology more closely conformed to modern usage.

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## THE WESTMINSTER CONFESSION AND THE BIBLE.

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"To write on the Westminster Confession and the Bishop,—to set forth the doctrine of Scripture taught therein and indicate how that docrine must be modified for our day."

The request from the editor of the REVIEW, which is quoted above, is at the same time the explanation of the appearance of this article and an adequate statement of its purpose.

The most complete statement of our doctrine of Scripture to be found in the creed of our Church is contained in Chapter I of the Confession of Faith. We quote it in full:

### *Chapter I. Of the Holy Scripture.*

I. Although the light of nature, and the works of creation and providence, do so far manifest the goodness, wisdom and power of God, as to leave men inexcusable; yet they are not sufficient to give that knowledge of God, and of his will, which is necessary unto salvation: therefore it pleased the Lord, at sundry times, and in divers manners, to reveal himself, and to declare his will unto his Church; and afterwards, for the better preserving and propagating of the truth, and for the more sure establishment and comfort of the Church against the corruption of the flesh, and the malice of Satan and of the world, to commit the same wholly unto writing; which maketh the Holy Scripture to be most necessary; those

former ways of God's revealing his will unto his people being now ceased.

II. Under the name of Holy Scripture, or the Word of God written, are now contained all the books of the Old and New Testaments, which are these: (The list which follows is the recognized canon of the Protestant churches.)

All which are given by inspiration of God, to be the rule of faith and life.

III. The books commonly called Apocrypha, not being of divine inspiration, are no part of the canon of Scripture; and therefore are of no authority in the Church of God, nor to be any otherwise approved, or made use of, than other human writings.

IV. The authority of the Holy Scripture, for which it ought to be believed and obeyed, dependeth not upon the testimony of any man or church, but wholly upon God (who is truth itself), the author thereof; and therefore it is to be received, because it is the word of God.

V. We may be moved and induced by the testimony of the Church to an high and reverend esteem of the Holy Scripture, and the heavenliness of the matter, the efficacy of the doctrine, the majesty of the style, the consent of all the parts, the scope of the whole (which is to give all glory to God), the full discovery it makes of the only way of man's salvation, the many other incomparable excellencies, and the entire perfection thereof, are arguments whereby it doth abundantly evidence itself to be the word of God; yet, notwithstanding, our full persuasion and assurance of the infallible truth and divine authority thereof is from the inward work of the Holy Spirit, bearing witness by and with the word in our hearts.

VI. The whole counsel of God, concerning all things necessary for his own glory, man's salvation, faith and life, is either expressly set down in Scripture, or by good and necessary consequence may be deduced from Scripture: unto which nothing at any time is to be added, whether by new revelations of the Spirit or traditions of men. Nevertheless, we acknowledge the inward illumination of the Spirit of God to

be necessary for the saving understanding of such things as are revealed in the word; and that there are some circumstances concerning the worship of God, and government of the Church, common to human actions and societies, which are to be ordered by the light of nature and Christian prudence, according to the general rules of the word, which are always to be observed.

VII. All things in Scripture are not alike plain in themselves, nor alike clear unto all; yet those things which are necessary to be known, believed, and observed for salvation are so clearly propounded and opened in some place of Scripture or other, that not only the learned, but the unlearned, in due use of the ordinary means, may attain unto a sufficient understanding of them.

VIII. The Old Testament in Hebrew (which was the native language of the people of God of old), and the New Testament in Greek (which at the time of the writing of it was most generally known to the nations), being immediately inspired by God, and by his singular care and providence kept pure in all ages, are therefore authentical; so as in all controversies of religion, the Church is finally to appeal unto them. But because these original tongues are not known to all the people of God, who have right unto, and interest in the Scriptures, and are commanded, in the fear of God, to read and search them, therefore they are to be translated into the vulgar language of every nation unto which they come, that the word of God dwelling plentifully in all, they may worship him in an acceptable manner, and, through patience and comfort of the Scriptures, may have hope.

IX. The infallible rule of interpretation of Scripture is Scripture itself; and, therefore, when there is a question about the true and full sense of any Scripture (which is not manifold but one), it must be searched out and known by other places that speak more clearly.

X. The Supreme Judge, by which all controversies of religion are to be determined, and all decrees of councils, opinions of ancient writers, doctrines of men, and private spirits,

are to be examined, and in whose sentence we are to rest, can be no other but the Holy Spirit speaking in the Scripture.

No one can read these statements concerning Scripture without feeling the force of the eternal truths that are set forth there. The Bible is set in its true relation to all other literature and all other sources of knowledge concerning God. The Confession declares that apart from the Bible man may receive a knowledge of God that is true as far as it goes. It denies that he can attain "unto that knowledge of God and his will which is essential unto salvation."

The Bible is set in its true relation to the thought life of the Church. There is a real significance in the fact that the first chapter of the Confession deals with the Church's thought of Scripture. True to the genius of Calvin, the writers of the Confession put their thought of Scripture first and then build their system by declaring the truths which they have heard from the word of God.

The Bible is set in its true relation to God. Scripture is recognized as the result of God's self-revelation of Himself, a revelation culminating in the full revelation through Jesus Christ. God is the moving force in the whole process. It has pleased Him to reveal Himself in history, to cause that revelation to be committed wholly unto writing, and to guard the record of revelation with singular care and providence. He authenticates the Scripture to the heart of the believer, and His Spirit gives the inward illumination which is necessary for its saving understanding.

The permanent value of the statements of the Confession is found in the way in which they rise above much of the shallow thinking of our day and set forth the sublime truths concerning God's revelation of Himself through His word. In this sense it is a creed for the ages. But the Confession was written in a particular age in the history of the Church; and it can best be understood as we go back to the historical circumstances which called it forth and read it in the light of the issues against which it was written.

The Confession contains a statement of the Reformation thought of Scripture. We believe that we have in it one of

the finest statements of the Reformation conception of Scripture that has ever been expressed in the English language. The men who wrote it came to their task at the close of the great period of creed making. The ideas which had been flung out in the white heat of the Reformation had been tested through more than a hundred years of ecclesiastical debate. The Protestant churches had already made various attempts to draw up creedal statements that would adequately express their faith. The authors of the Confession were able to build on the constructive work of the past and at the same time to profit by its mistakes. These men with amazing skill thought through the religious problems of the day and stated their doctrine of Scripture against the current errors of their generation. They prepared a statement through which the Protestants in England and Scotland could confess the faith which they had won in the great controversy with Rome. In the early part of the seventeenth century it could have been truly said that religion was "the chief concern of mortals here below". Even the political life of the nation was tied up with the great struggle for religious truth. The best minds of the time gave themselves to the study of religion because the religious issue was the most important question of the day. The doctrine of Scripture which is found in the Confession represents, therefore, an important part of the thought background of the struggle with Rome. The echoes of the great conflict come out in almost every section of the Confession's statement concerning Scripture. Indeed, it is only against the background of a knowledge of the opposing Roman positions that the purpose of the various articles in the statement can be fully understood.

The Roman position and the Protestant position clash again and again. Rome includes the Apocrypha in her Bible. The Confession excludes it. Rome makes the authority of Scripture to depend on the testimony of an infallible church. The Confession makes it depend on the word of God—a word spoken to the soul of man and carrying with it its own authority. Against the external voice of the Church, the Confession

grounds its authority on "the inward work of the Holy Spirit bearing witness by and with the word in our hearts".

Rome adds to the authority of Scripture the authority of the "tradition". Many of her doctrines depend in part on it. The Confession boldly excludes the "tradition" when it asserts that "the whole counsel of God concerning all things necessary for his own glory, man's salvation, faith and life, is either expressly set down in Scripture or by good and necessary consequence may be deduced from Scripture; *unto which nothing at any time is to be added.*

Rome thrust the Church between the believer and his Bible, and asserted that the common man could not understand the Scripture, that he needed the Church to tell him what it meant. The Confession asserts that "those things which are necessary to be known, believed and observed for salvation are so clearly propounded that . . . . not only the learned, but the unlearned . . . . may attain unto a sufficient understanding of them.

Rome had put her stamp of authority on Jerome's Latin Vulgate and had looked with disfavor on the attempts to put the Bible in the vernacular. Tyndale, England's greatest translator, had suffered martyrdom. Against the position of Rome, the Confession asserts that ultimate questions as to the meaning of Scripture must be carried behind the Latin to the original Greek and Hebrew. It goes on to assert that as all the people should read the Scriptures, they "therefore should be translated into the vulgar languages of every nation unto which they come".

Rome had sought to escape from her difficulties of interpretation by developing her doctrine of the fourfold sense of Scripture. Her theologians had declared that each Scripture had four possible interpretations, the literal, moral, allegorical and anagogic. The Confession breathes the spirit of Calvin and anticipates the historical and grammatical methods of today when it asserts that the true and full sense of Scripture is not manifold but one.

Rome had built up her doctrine of the infallibility of Popes and Councils. She had stated that their decisions in matters of faith and morals were final and binding. The Con-

fession states that the Supreme Judge by which all controversies of religion are to be determined "can be no other but the Holy Spirit speaking in the Scriptures."

The writers of the Confession faced the great burning questions of their day in their relation to Scripture. They met them fearlessly with masterly statements through which the perplexed people of their generation could voice their faith. "Is it not therefore in true fidelity to the spirit of the men who gave us our Confession that those who are living in the twentieth century feel that the Church should attempt today to express her faith concerning her Scripture in propositions that are pointed to meet the problems with which the men of this generation are struggling?"

The validity of the eternal truths which are expressed in the Confession's statement concerning Scripture is not in any way affected by the fact that they are pointed against the errors of Rome. The Church has seldom troubled herself to state the implications of her faith until it has been challenged by error. The struggle with heresy has often forced the Church to her finest statements of truth. Such statements, however, are apt to be weak in one respect. They emphasize the points that are in debate. They are apt to fail to bring out the implications of the faith of the Church on points that are not at that time in debate. Thus the authors of the Confession more or less assume the points on which all the parties of their time were in agreement. They gave their energy to dealing with the points at which their faith clashed with the faith of Rome. The statements which they have given us are true. They are as true today as they were the day they were written. They are invaluable as the Protestant thinker faces the thought of Rome.

But the great mass of the members of the Protestant churches of America are not primarily concerned in their thought concerning the Bible by the errors of Roman thought. The lines between Protestantism and Romanism are fixed and crystallized. There is comparatively little contact between the two groups. The real inadequacy of the statement in the Confession is not to be found in the criticism of some particular

position as false. Rather, its inadequacy is to be found in the fact that it does not deal, except by implication, with many of the problems with which the thinking men in our churches are faced as they attempt to come to terms with their Bible. It is not the kind of statement which perplexed men today could pick up and read and lay it down, saying: "There, that says what I wanted someone to say for me." This was what it did for the men of the seventeenth century. This is what a creed should do for the men of the twentieth century.

What, then, are some of the problems which the people of this century are facing as they seek to understand their Bible? We are living in a day of humanism. In much of our thinking, man has been made the measure of all things. Man has lost his Absolute. He has made man the starting point and God the question. We are living in a day of the deification of man. This pervading tendency has expressed itself in man's attitude toward the Scripture. It has resulted in the exaltation of experience until a fundamentally false attitude has been reached. A type of liberal theology starts with man, and conceives of the Bible as the record of the experiences of men as they have sought after God. Karl Barth has called us back to the realization that the important thing is not so much a record of man's thought concerning God as it is a record of God's thought concerning men. The whole tenor of the Confession is toward the exaltation of God and the humbling of man. But the statement in the Confession does not deal directly with the view that pervades liberalism. It could not, for at the time the Confession was written this view in its present form did not exist. But it is a vital problem which the Church is facing today. She should not fail to express her faith concerning it.

We are living in a day of science, and the problem raised by the relation of science and religion is vital. Geology and biology, chemistry and physics have enlarged man's knowledge of the world in which he lives. They have aided man in his mastery over the physical world. The great mass of the work in these fields is very remotely related to the question of the Church's faith in her Bible. But there are points of contact

which can scarcely be ignored. Are men who are unable to harmonize their convictions in the field of science with their interpretations of the teaching of the Bible on these points to be put in a position in which they must choose between their convictions in science and their belief in the authority of the Scriptures? Can a vital religious distinction be made between the inerrancy of the Bible in matters such as these and its authority as an infallible revelation of what man is to believe concerning God and what duty God requires of men? Must our young people be put in a dilemma in which they may be forced to choose between the Science which they are taught in the colleges and the message of Scripture proclaimed in the pulpit? Can the two be harmonized? Do they have to be harmonized? Can the truth of a man's life with Christ be put in a sphere in which it is independent of his convictions as to science? These are issues with which men are struggling today. Is it not more important that the Church should proclaim her faith here than that she should continue to assert that the Scriptures should be translated into the vernacular?

We are living in a day in which criticism has laid hold of the Biblical record. Men have worked the whole matter of the critical examination of ancient documents into a science. They have attempted to apply its results to the study of the Bible. Old Testament criticism has given us a reconstruction of the history of Israel. In one form or another this reconstruction has been accepted by many of the leading schools of theology all over the world. Statements of it are pouring from the press, and the popular literature of the day is permeated with it. Criticism has entered the more important field of the New Testament. The historical grounding of Christianity has been examined by men who have reached diverse opinions. Men who think today are troubled by these things. They want to know what they can believe. They want to know just how deeply their religious life may be affected by the whole matter of criticism. The Church cannot ignore the problems raised by criticism. She must meet them and be prepared to deal with them in a way that is adequate.

Is it not of prime importance than the Church today should have a doctrine of Scripture which is stated in the light of the critical problem which her people are facing?

We are living in a day of the denial of the supernatural. Men have assumed that there is no supernatural entrance of God into the world. They have sought to reconstruct the history of both the Old and the New Testaments so as to bring them in line with their fundamental premise. The writers of the Confession believe unquestionably in the supernatural entrance of God into the world, but they have not pointed their statements to meet the problem in the form in which it exists today. Those who believe that the truth of Christianity is tied up with the supernatural entrance of God into the world through Jesus Christ feel that the Church should have a statement of her faith in Scripture that those who have gone over to a philosophy of naturalism could not sign. In the great council of Nicea, Athanasius with true insight saw that the life of Christianity was tied up with her answer to the question: "Who is Jesus?" He knew that Christ could not be the perfect Mediator between God and man unless he was completely God and completely man. He, therefore, stood for a formula that the Arians could not sign. If it be true that the ultimate question concerning the Bible today is whether it is a natural book or a supernatural Book, then the Church may need a statement as to its supernatural origin that is pointed against the view of liberalism.

We are living in a day in which the world is gradually getting a fuller apprehension of the implications for society of the truth that came through Christ. Polygamy has passed. Slavery is no longer defended. Great numbers have come to the conviction that war is inconsistent with the teachings of Jesus. The leaven of Christian truth is working in society and is challenging many of the customs of men. But men who have come to the conviction that these things are not Christian find that they have in their Bible passages in which polygamy is recognized. Slavery is regulated, and war is commanded. Men find difficulty in harmonizing the thought of a God who is Christlike with the thought of God they find in

some of the passages of the Old Testament. To meet this real difficulty (and no one will deny that the difficulty exists even if their solution of it may be different), Christian theology has put forth the idea of a development in revelation. In much of modern theology, the thought of a Progressive revelation is central. Men feel that they must be able to let go of the old that ages if they are to be able to hold on to the old that ages not. The difficult passages are explained as due to man's imperfect comprehension of God's revelation. The idea of a Progressive revelation is not a simple one. It has implications that need to be fully thought out, but it is framed to meet a real need, and it pervades much of our thought today. Because of this, a statement of Scripture which meets the vital issues of the day should deal with the whole idea of development in revelation.

We are living in a day in which a third answer has been given to the question as to the source of authority. Rome says that the source of authority is in the deliverances of an infallible church. Protestantism builds her authority on the word of God. Her theology attempts the task of the explication of the word of God. Over against the two, modernism has followed Schleiermacher and placed her authority in the religious consciousness. She has defined the task of theology in terms of the explication of the religious consciousness. In the light of the great battle that is going on in the world of theology today, it might be more important for the Church to meet squarely the issue presented by modernism than for her to deny the infallibility of the Pope.

The men who wrote our Confession were men of a gigantic mould. They and their fathers had fearlessly examined the inherited ideas which for centuries had held sway over the minds of men. They laid hold of ideas concerning the word of God that were true and they stated them in a way that challenged the prevailing errors of their day. They ask the Church of the twentieth century to be loyal to their spirit and to declare her faith today as fearlessly as they declared it in the seventeenth century. They challenge the Church to lay hold of the same eternal truths and to so state them against

the prevailing errors of this generation that those who would live with Christ today may find through the Church's statement an avenue through which they can confess their faith in the eternal word of God.

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## SOME CONTRIBUTIONS OF CALVINISM TO THOUGHT AND LIFE.

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It is not claiming too much to assert that Calvinism has made some of the most distinctive and valuable contributions that have been made to thought and life.

Calvinism as a system derives its name from John Calvin, one of the most powerful, both in mind and spirit, of the leaders of the Protestant Reformation. John Calvin was born in Noyon in the Province of Picardy in France, in the year 1509, and was just eight years of age when Luther posted his ninety-five theses upon the door of the Church of Wittenberg. Thus Calvin was born in the atmosphere of the Reformation, and imbibed much of this spirit. Early in his life he gave evidence of the most remarkable intellectual powers and graduated from the University of Paris when only eighteen years of age. Calvin was a prodigious worker and often spent the night in meditation upon what he had learned during the day. He began the study of law under the most celebrated teachers in Bourges and Orleans, and became so proficient in his legal studies that he was often called upon by the professors to take charge of the classes for them. His first published work was a translation of Seneca's Treatise on "Clemency". In this work Calvin showed himself to be a brilliant and scholarly humanist. The Renaissance, or the Revival of Learning, was one of the most important movements that preceded the Reformation. This Revival of Learning, which dealt largely with the study of the classics and thereby led to

the study of the Scriptures in the original languages, caused a great intellectual awakening throughout Europe. It included not only the revival of the study of the Greek and Latin languages, but also developed a new interest in literature and science.

In the midst of such a time Calvin was born, and was greatly influenced by the spirit of the new learning. A relative, Olivetan, had translated the Scriptures into the French language, and the influence of Olivetan on Calvin was very marked. Calvin began an earnest study of the Scriptures. His knowledge of Hebrew and Greek enabled him to study the Scriptures in the original languages and these studies led him more and more to adopt the Protestant doctrines. He soon found himself at variance with the accepted teachings, customs and traditions of the Church. A comparison between Luther and Calvin with respect to the study of the Scriptures will reveal Luther as the translator and Calvin as the interpreter of the Word of God. Calvin had a deep sense of the holiness of God, and described his experience as "a sudden conversion". He found no help and no comfort in the penance of the Church, and realized that he must depend entirely upon the mercy and love of God through faith in Jesus Christ.

When Calvin returned to Paris he allied himself with the Protestant cause, and his influence in the University of Paris was so great that he was able to further the doctrines of the Reformation. An effort was made to punish him, but he, along with one of the officers of the University, escaped from the city. In 1533 Calvin became an acknowledged Protestant.

When twenty-seven years of age Calvin wrote "The Institutes of Religion". He had begun this work earlier, but did not complete it until about 1536. He wrote the Institutes to prove to Francis I that many of the criticisms against Protestantism in Germany were untrue, and also to bring Francis into sympathy with the new doctrine. Calvin has been described as the greatest theologian since Augustine, and was acknowledged to be the most intellectual man in Europe. Very soon the Institutes became the standards of the Protestant doctrine. Calvin believed firmly in the Bible as the Word of

God, and claimed that authority in religion was derived from the Scriptures and not from traditions and councils. In this particular he enunciated a doctrine which has been the accepted basis of the Protestant belief.

The most significant doctrine that he propounded was his belief in the Sovereignty of God. This belief became a cardinal feature of his system and has contributed more than any other one fact to the influence and perpetuation of his teaching. This factor became the issue at the Synod of Dort (1618-1619) between the followers of Calvin and the followers of Arminius.

The contribution of Calvinism to life and thought cannot be considered apart from the life of Calvin and the influence that he exerted upon his own time. We are the heirs of all the ages, and great movements have left their indelible impress upon the generations that have followed. The contributions of Calvinism to thought and life are very significant. The very fact that Calvin insisted with vigor and emphasis upon the doctrine of the Sovereignty of God and made that belief a cardinal fact in his system has had a profound effect upon the religious thought of people wherever Protestantism is found. Such great ideas as intellectual freedom, or the freedom of the mind and the right to private judgment; spiritual freedom, or the right of the individual-conscience and the right to worship God according to the dictates of conscience; and political freedom, or the rights of the individual in the State, are an integral part of the system of Calvinism. Calvin believed that these ideas of freedom were innate rights of the human spirit, and found a divine guarantee in the basic idea of the Sovereignty of God. In other words, the fact that God is Sovereign and that He is the Creator and man is the creature, guarantees to man these innate rights that no human power, nor agency, nor tradition, nor legislative body, nor council can deny. To deny these rights to man is equivalent to a denial of the Sovereignty of God. In fact, it presumes to take man from under the jurisdiction of his Maker and formulate for him certain precepts to take the place of

these innate rights that God has implanted in the soul of man.

To believe in the inherent rights of men, in the innate rights of the soul, is to accept unconsciously the doctrine of the Divine Sovereignty; otherwise there is no ground for demanding the rights of freedom. Freedom is directly connected with belief in God, for it is God alone who guarantees this demand of the soul.

These ideas which Calvin let loose with such irresistible logic had a profound effect upon the thinking of his time. During these centuries these ideas have come down to us, and we accept them as if they had always been the possession of men. Little do we think of the struggle and sacrifice that were necessary in order to transmit these blessings. Calvinism therefore is more than a creed; it is more than a system of belief; it is a mode of thought and it is a mode of life. It deals with the sacred rights of the human spirit; it interprets the relation of God to men, and of men to God; it creates most profound convictions concerning life and spiritual experiences, and impels men to noble achievement and heroic sacrifice.

Some of the contributions of Calvinism to thought and life are submitted for consideration.

I. *The Contribution of Calvinism to Intellectual Freedom.*

Contrary to the generally accepted view, the Protestant Church has done more than anything else to promote the freedom of the mind. This effort to free the minds of men began in an unconscious way with the Revival of Learning, when men began to study the classics. It seems somewhat difficult to understand how the study of the Greek and Latin languages could have had any particular bearing upon the freedom of the minds of the people, especially when the vast majority of the people could neither read nor write. A simple illustration may illuminate this fact. Recently our Government at Washington purchased the Vollbehr collection of old books and incunabula, and this collection is now installed in the Library of Congress where it is open to the view of the

public. It is simply amazing to see the enormous number of books that were printed in those early days. The first book printed with movable type from the press of Johannes Gutenberg (1454) is a Bible in the Latin language in three folio volumes. An incredible number of books were printed in those early days, so that it seems to one today looking at the Vollbehr collection as if the main interest of that time was the translation and publication of the classics. It was a veritable outpouring of books. Books on all sorts of subjects were translated, and many of them published in Latin, which was the medium of communication. The result of this printing, especially the printing of the Bible, meant the wide dissemination of learning among the scholars, and had a marked effect upon the thought and life of the people. The new ideas of the new learning became the property of the people, and began to free the minds of men. It all meant a new era of freedom, a freedom of the mind, a freedom from the shackles that for ages had kept the minds of men in darkness. But a more significant thing happened. It meant that men had the right to think. There is no greater danger to accepted tradition than the admission of the right of the individual to think. Previous to this time the individual really had no particular right, because he was submerged in the mass, and a group of men dominated the life of the time and did the thinking for the people.

The right of the individual to think, which is a common experience with us today, did not then exist. This inherent right to think is the right of private judgment. It is just as much the right of the soul as any other innate right. Whether the individual can think in an orderly manner or not, whether he can think deeply or not, whether he can think clearly or not, these facts are not the issues. The issue is the right to think; and prior to the Protestant Reformation this right was denied to the individual. In fact, the individual was told that he had no right to think on many questions, and that he was not capable of doing any correct thinking. The king denied to the subject the right to think about government; and

the Church denied to the individual the right to think about religion. Calvinism gave a tremendous impetus to this individual right, this inherent right of the soul, the right to think. Not only were Calvin's lectures in Geneva crowded with students who came from all sides to hear him, but he also carried on a very wide correspondence with kings and princes.

The most important contribution that Calvin made to education was his establishment of common schools in Geneva. When it is remembered that such a thing as a common school was practically unknown, some idea of this important fact can be estimated. Calvin has been called the "father of popular education", and while he was virtually civil and religious ruler of Geneva, he became the pioneer in the matter of public education.

Today we pride ourselves in this country upon our system of popular education. This particular contribution to the freedom of the mind is such a significant one that it will always remain a tribute to the genius of Calvin. How seldom do men stop to think that this splendid privilege was secured by sacrifice and toil.

Not only upon our own country, but upon the educational system of other countries, Calvin has exerted direct influence. The Reformation in Holland was a Calvinistic movement. Holland, though a very small country, has exercised an influence in Europe out of all proportion to her size. This strong and vigorous Protestant land has always stood for the education of her people. The University of Leyden is a tribute to the zeal of the Calvinists for education. Rather than have their taxes reduced they contributed to the founding of the University of Leyden.

In Scotland, John Knox applied the educational system of Calvin, and just as Calvin had founded academies and schools, so Knox undertook a plant a school with every church in every parish. Scotland never could have been what she has been and is today except for this system of education. The splendid Universities of Scotland that have stood so high

in the educational field can trace their origin to this influence of John Knox. It was Knox, taught by Calvin in Geneva, who made Scotland Presbyterian. Scotland, with her invincible spirit of devotion to Christ and the Church, has developed a type of character that has permanently influenced our country in thought and life to an unusual degree. The Scotch Presbyterian has contributed moral backbone to the religious life of our country. The Presbyterian Church, which incarnates the idea of individual freedom, of the right of the individual to think, is a visible proof today of the work of Calvin. The widespread education which we enjoy in this country is an unconscious heritage; and seldom is the effort made to trace this benefit to its source, yet the ultimate source of popular education is Calvinism. No one can properly estimate this benefit. It has helped to make this land what it is. Without it our country would be in the same sort of darkness that may be found among those nations that do not enjoy the right to think and the right to know.

The Presbyterian Church confesses its duty to transmit this great doctrine, this right of the individual to think, which involves the right of everyone to have some sort of common school education.

While other factors may have entered into the transmission of the obligation of this right of the individual, nevertheless Calvinism has been the more direct and influential agency. For many years the Presbyterian Church has been the champion of education, demanding of her ministers the highest type of educated men. The Presbyterian Church seems now to be losing some of her interest and zeal in this great cause. The Church is leaving so much responsibility to the State that religious education, which ought to form a part of the education of every child, is too greatly neglected. If the Presbyterian Church is to transmit this idea of intellectual freedom, this right of the individual to think, the Church must rededicate herself with increasing enthusiasm and self-sacrificing devotion to this inspiring cause.

## II. *The Contribution to Spiritual Freedom.*

Spiritual freedom was a vital issue of Protestantism and a vital issue of Calvinism. While Calvinism represents a mode of religious thought, it also represents a spirit of life.

Religious liberty is the visible form of spiritual freedom. It was in order to secure religious freedom that the Protestant movement began, and it would never have been such a powerful movement if it had not been concerned with this inherent right. Here is another inherent right of the soul, the right to worship God according to the dictates of conscience. To deny this right is to deny conscience. It is impossible to deny conscience without denying the reality of ourselves and without denying every other right that we claim to possess. Conscience is a fact; it is a God-given possession, and should not be coerced by any spiritual or political power. It is impossible to read out of existence the facts of conscience by an edict, or by a denial. Conscience assures a man that he has a certain inherent right to worship God without outside interference. Before the Reformation this right was not acknowledged. Men were denied these self-evident rights. Calvin fought vigorously to free the spirits of men from ecclesiastical tradition and control, and in this struggle made a most powerful contribution to the cause of the rights of conscience. Thus spiritual freedom, or the right to worship God according to the dictates of conscience, became a charter idea of the Reformation.

Calvin exerted a direct influence on the Reformation in France. The Huguenots, whose faith and spirit will ever remain an inspiring and glorious page in history, suffered torture and martyrdom that they might make possible in France this exercise of religious freedom. These Huguenots were Calvinists, and one historian says, "The Protestants of France, called Huguenots, were and are mainly the offspring of Calvinism". (Seebohm *Protestant Reformation,* p. 204.) The history of France is resplendent with the life and faith of these noble Calvinists. It was John Calvin who wrote their Confession of Faith; their Church government was Presby-

terian in form, and the local church was governed by a bench of Elders. The persecution of the Huguenots in France led to their emigration to other lands, where they have strengthened these countries with their life and faith. Into England, Holland, and particularly America they went, and have enriched these nations with their industry, their knowledge, their faith and their devotion to the cause of religious liberty. To realize the contribution of Calvinism to religious liberty, it is necessary to take into account the contribution of the Huguenots of France who were Calvinistic in spirit and in faith. Whether these contributions to religious liberty be direct or indirect, they are contributions of Calvinism.

Calvinism spread into the Netherlands before the Netherlands were divided into Holland and Belgium. The effort to stamp out the Protestant doctrine there failed, though thousands were put to death. The majority of the Protestants in the Netherlands were Calvinists. In 1550 Charles V endeavored to introduce into the Netherlands the Spanish type of the Inquisition, and every form of cruelty and brutality was resorted to. It is estimated that during the reign of Charles V there were thirty thousand Protestants put to death. But the spirit of the Calvinists could not be broken. When the Netherlands were divided into Belgium and Holland, Holland became Protestant, and with her glorious history and her tremendous influence is another illustration of the invincible spirit of Calvinism.

The contribution of Calvinism to religious liberty in America has also come by the way of Scotland. It was John Knox who gave Calvinism its great hold on Scotland, and made the Presbyterian Church the power in that country that it has been. The struggle for religious liberty in Scotland was a long and bitter one. The first Solemn League and Covenant was signed in 1557, by which those who signed agreed "to maintain, set forward and establish the most blessed Word of God and His Congregation". This struggle was fierce and long. Time and again the effort was made to overthrow Protestantism, but the devotion and zeal of those who had espoused the faith succeeded.

Calvinism did not become the strong faith in Scotland without years of suffering and martyrdom. It is a sad story in history, the suffering and martyrdom to which the Presbyterians in Scotland were subjected, but in spite of it all they remained true to the faith, and religious liberty became an established fact. The bearing of this fact of history upon America is of the utmost importance. Our ideas and our ideals are derived largely from those who came to this land from other lands. The early settlers brought to this country their sense of religious liberty. From the very first the Presbyterians have incorporated into the life of this country their ideas of freedom, and the vast number of Presbyterians who came to America, and the organization of Presbyterian churches, have contributed an overwhelming influence to the cause of religious freedom.

Calvinism produced a tremendous effect upon England. The Puritans of England were Calvinists, and their influence in the history of England, despite all criticism, was in the direction of religious freedom as against the compulsion of a state religion. The Pilgrim Fathers who came to New England were Calvinists. Their theology was stern, and perhaps was translated too literally into the affairs of life, yet it was by such people as the Pilgrim Fathers of Calvinistic mould that the early bleak wilderness was conquered. The Puritans in England have left a splendid heritage to England, and the Pilgrim Fathers, the Calvinists of New England, have made our land debtors to the rich inheritance of the virtues and qualities that make for character and faith.

### III. *The Contribution to Political Freedom.*

Calvinism has made a distinct contribution to political freedom. Political freedom, which is concerned with the sovereignty of the people, is an inherent right of man, and also an innate right of the soul. Political freedom includes the right of the individual to have a part in and to share the responsibility of government. The right of citizenship is a God-given right, and inheres in the very constitution of man

by virtue of the fact that he is primarily a subject of God before he is a subject of the State. The individual is a part of the State, and the State is made up of component individual members, and the responsibility and privilege of the whole are equivalent to the sum total of the responsibility and privilege of the individual members. Each man has therefore a definite right, the right to be a citizen and to make his contribution to the welfare of the State.

Calvinism stands for this significant fact, the right of the individual to exercise his right of citizenship. Political freedom is expressed in the sovereignty of the people. Calvinism emphasizes the Sovereignty of God, and also the sovereign rights of the individual. Not that Calvinism is individualistic, nor that it gives the individual rights apart from the welfare of the whole, but it recognizes that in the individual is an inherent right of freedom. It was such a belief as this that caused the clashes of the Reformation. To exalt the right of the individual who hitherto was a serf or feudal servant, or mere chattel, was to take out of the hands of both political and ecclesiastical rulers a power that kept men in subjection.

Calvinism has contributed to political freedom certain great ideas:

1. Calvinism has made a distinct contribution to the idea of the separation of Church and State. Political freedom cannot accept the rule of any group outside of the State. Ecclesiastical control is an absolute impossibility in the realm of political freedom, and there can be no political freedom where there is ecclesiastical control or interference. The conflict in Holland between the Calvinistic idea of the separation of Church and State and the Arminian idea of the control of the Church by the State was settled by the Synod of Dort in 1619, when the principle of the control of the Church by the State was condemned and the principle of the separation of Church and State was thereby maintained. This principle of the separation of Church and State is the vital fact in our idea of Government; it is the basic principle of our republic and of any other republic. There is no such thing as a republic in which the principle of the separation of Church and

State does not prevail. To deny this principle is equivalent to an effort to undermine the fundamental ideas of our Government. Christ distinctly taught the separation of Church and State, for when questioned about paying tribute to Caesar, He replied, "Render to Caesar the things that are Caesar's, and to God the things that are God's". In all His teaching He never confused the idea of the Kingdom of God and the State. To try to link up these two distinct ideas or to insist that the Church should exercise control over the State or that the State should exercise control over the Church, is to falsify and destroy the teachings of Jesus. It is absolutely impossible to assert the right of ecclesiastical control upon the basis of the teaching of Jesus.

The separation of Church and State is a vital fact, and the Presbyterian Church has stood for that principle during all of her history. For allegiance to this great idea the Church has paid the toll in blood and treasure. The generations that have come after this struggle have been the beneficiaries of heroic sacrifices. The Presbyterian Church will continue to stand for this great principle, and even though this Church may be numerically smaller than some other Christian groups, she will never surrender, at any price, not even at the price of death, this supreme conviction and practice of the separation of Church and State, without which all republics must die, and this land of ours, the home of the brave and the land of the free would become a land of servitude. It was the insistence upon this principle that caused much that made the struggle fierce and hard.

Consider again the example of the Huguenots of France, who, while suffering bravely for religious liberty, were fighting for the great idea of political freedom, which cannot exist where there is any ecclesiastical interference. It was De Tocqueville in his *Democracy in America,* who predicted that all Europe would march toward the goal of democracy. This is becoming increasingly true in the past few years. It has been the insistence upon the doctrine of the separation of Church and State that has made such progress possible. The emphasis that Calvinism has placed upon this principle has been

an enormous contribution to the preservation of this fundamental concept of political freedom. Let it be understood once for all that there can be no political freedom when any sort of ecclesiastical interference is exerted. Ecclesiastical interference is political impertinence of the highest order, when the opportunity is sought to control the State. The Church is not a political organization, for Jesus said, "My kingdom is not of this world". The Church is a spiritual organization, the primary duty of which is to show the way to God through Jesus Christ.

Civil liberty is a visible expression of political freedom. The contribution that Calvinism has made to civil liberty in many countries has already been shown. It is of value, however, to recall the contribution that Presbyterianism made to the cause of liberty during the period of the Revolution. Presbyterians have always stood against unjust measures of government and against unjust taxation. The protest against the British prior to the Revolution was against this excessive domination. That taxation without representation was unjust was so generally accepted that Presbyterians led in a protest. The first Declaration of Independence was the Mecklenburg Declaration, by the Presbyterians of Mecklenburg County, N. C. In New Jersey it was a Presbyterian minister, John Witherspoon, who was foremost in this protest against the suppression of civil liberty, and urged the sacrifice of everything in order that liberty might be guaranteed to this land. It was such a spirit as these Presbyterians exhibited that promoted a struggle which eventuated in a free nation and a republic that has given hope to the world.

2. Calvinism has made a distinct contribution to the order and genius of government.

Calvin worked out his system of Church government in accordance with the Scriptures. He insisted that this system was more nearly like that of the early Church than any other system. The influence of the Calvinistic system on the order of government in America is very striking. The Government of the United States is Presbyterian in form. The historian Ranke says, "John Calvin was the virtual founder of America"

(Smith's *Creed of Presbyterians,* p. 119). D'Aubigne in his *History of the Reformation* says, "Calvin was the founder of the greatest of republics" (Ibid, p. 132). Motley says, "Calvinists founded the commonwealths of England, of Holland and of America" (Ibid, p. 133).

"The first voice raised in America to destroy the connection with Great Britain came from Scotch-Irish Presbyterians" (Kerr's *History of Presbyterians,* p. 176.)

A comparison between the order of Government of the United States and the order of government of the Presbyterian Church shows a striking similarity.

The government of the Presbyterian Church is representative and the Government of the United States is similar in form. The right to hold office in the Church is a delegated authority granted by the people to their chosen representatives. There is no power in the Presbyterian Church above the rights of the people. Every member of the Church, both male and female, has a right to vote, and in this respect the Presbyterian Church has been far in advance of the day in the matter of equal suffrage.

The Session of the Church, the Presbytery and the Synod and the General Assembly are often described as the courts of the Church. A comparison between the Church courts and the gradation of courts in our country will show them to be practically parallel. The Session of the local Church corresponds to the municipal court; the Presbytery corresponds to the county court; the Synod corresponds to the State Supreme Court; and the General Assembly corresponds to the United States Supreme Court. The Courts of the United States are Presbyterian in their order of gradation. It is a fundamental idea of our government that authority is delegated by the people, and that the people choose their representatives. In the Presbyterian Church the people elect their representatives; they elect the deacons; they elect the elders, who constitute the Session; they elect their own pastor. Representatives to the Presbytery and to the Synod are elected by the elders, who are the direct representatives of the people. The com-

missioners to the General Assembly are elected by the Presbytery.

The idea of representative government is a fundamental idea of the Presbyterian Church; and Calvinism has contributed this principle to the Government of the United States.

## IV. *Calvinism Has Made a Distinct Contribution to Character.*

The Calvinist has had the reputation of being stern and uncompromising in his beliefs. The Presbyterian has been called strait-laced and hard in his view of life. It all depends on what is meant by such a statement.

The Presbyterian Church is accused of being narrow. That is just exactly what it is not. It is in one sense unfortunate that it is not narrow. It needs to develop more and more a distinct Presbyterian mind, which stands for more unity of thought and more allegiance to the Church. If there is any enterprise of a civic nature that is launched, the Presbyterians are expected to carry a major portion of the burden. They always give more generously than any other one group to civic enterprises. What would the Community Chests do without the Presbyterians? The American Bible Society, one of the greatest organizations for distribution of the Scriptures, receives annually more from the Presbyterians than from any other denominational group. That great evangelist, Dwight L. Moody, said that if he wanted to raise one hundred thousand dollars he would expect to get eighty per cent of it from Presbyterians.

We Presbyterians are sometimes too broad. We support other institutions and other causes and allow our own to suffer. Our trouble is that we are not narrow. We ought to cultivate a deeper allegiance to our Presbyterian Church and greater devotion to the ideas of Calvin. Many of the strong churches today owe their strength to the Calvinists they have been able to gather into their membership.

The Calvinist is strait-laced in the sense that he has always been found fighting desperately for the cause of right-

ecousness. Compromise and surrender do not occur in his vocabulary or in his experience. Where in all history is there to be found any suggestion of surrender when once the Calvinist has allied himself with a cause which he believes to be right? Speaking of his convictions concerning plans for peace, President Woodrow Wilson, himself a Calvinist, said that he would rather go down to defeat fighting for a cause that he knew to be right, than to succeed in a cause that he knew to be wrong. This is typical of the spirit of Calvinism.

Look at the Calvinists of France, the Huguenots, who furnish such an example of courage and faith. Even though they were persecuted; though many were burned, property confiscated, homes ruthlessly pillaged, churches destroyed and families and friends murdered, yet they never surrendered.

Did the Calvinists of Holland surrender when the Duke of Alva was sent with ten thousand soldiers to crush the Protestant faith in the Netherlands? Even after the cruel Duke ceased to condemn men and women individually, but ordered the wholesale destruction of Protestants, these Calvinists held firm, and Holland today is a visible witness to the fortitude of the Calvinists.

And what shall we say of the Calvinists of Scotland, a noble and worthy ancestry which many of us are proud to claim as our own. The Calvinists in Scotland dared to face kings and potentates, and suffered martyrdom rather than change their faith. Walk into Greyfriar's Churchyard in Edinburgh and see there the stones that bear mute witness to the suffering and death of these martyrs to the cause of religious liberty and free government. The Covenanters signed the Covenant with their own blood, and later paid the price of their allegiance.

We who are the children of the Covenanters should maintain with enthusiasm and devotion the cause of political and religious freedom. If we are to be the shock troops of this modern age, to battle for the possession of the inalienable rights of the soul, we shall answer the call, and bearing aloft the banner of Christ and His Cross, we shall march with our faces toward the future, that those who come after us shall

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breathe the pure air of freedom, and thus we shall pass on to coming generations the precious gift of liberty. Calvinism is the symbol of freedom; it stands for the freedom of the mind, the freedom of the soul and the freedom of the body; it has made a supreme contribution to the experience of men in interpreting for them the will of God. As long as these principles obtain, men shall be free and shall learn the meaning of the words of Christ when He said, "Ye shall know the truth, and the truth shall make you free".

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## CALVINISTS ON THE NUMBER OF THE SAVED.

By Rev. William McC. Miller,
*Richmond, Va.*

There is an old and persistent impression that Calvinists in general are of the opinion that comparatively few of the human race will be found, in the final consummation, among the saved—that the followers of the stern Genevan Reformer think, like some of the Jews of old, that "salvation is provided for and bestowed upon only a select few". This false impression seems to be gotten from the baseless supposition that there is something inherent in the Calvinistic System that tends to, if it does not logically require, this narrow opinion: it is charged that the Calvinist's doctrine of "election" and of a "limited atonement" shuts him up to the view ascribed to him.

Another oft-repeated allegation is that Calvinists hold that not all the infants that die in infancy are saved. These perverse charges justly deserve to be dismissed as due to ignorance, or to prejudice, or to pure willfulness, though it is easy to demonstrate, as has often been done, that they are exactly contrary to the truth and the facts. Dr. R. A. Webb—late professor in Louisville Theological Seminary—in his elaborate and convincing volume, "The Theology of Infant Salvation", fully shows, as he proposes to do, that "Calvinism, in-

stead of implicating the damnation of any dead infants, is the *only* system of theology which does fairly and fully give a biblical, rational and theological basis for the doctrine of the salvation of all dead infants".

On the question of the proportionate number of the saved and the lost, the present brief paper, out of many expressed opinions by Calvinistic divines, from Augustine down, gathers and presents the opinions of a few outstanding men among our accepted teachers and leaders which, we believe, are representative of the views of Calvinists in general.

The present writer does not propose to discuss the question, nor to attempt any interpretation of Scripture passages bearing on the subject. As preliminary to the interesting and instructive quotations that follow, it may be well to make a few explanatory remarks.

First, let it be observed that while the Westminster Standards contain no explicit statement on the subject, they are altogether favorable to the views of the writers herein quoted. With the deepest conviction and the firmest faith, the framers of our Standards held that the Holy Scripture is in truth the word of God, and, rightly interpreted, is the only authoritative and infallible rule of faith and practice. They believed in the Holy Spirit as the sole Author and true Interpreter of the Scripture, and depended on the Spirit to "guide them into all truth". They were ever mindful that "the secret things belong unto Jehovah our God, but the things that are revealed belong unto us and to our children forever". (Deut. 29:29.) Accordingly, in matters on which the Holy Scriptures are silent, they are silent—they would not go one step beyond God's word: but, on the other hand, in matters that are revealed, they "kept back nothing", nor "shunned to declare the whole counsel of God". What the Scripture did not explain, they did not attempt to explain; but no doctrine of Scripture was omitted, and nothing was admitted that is not "either set down in Scripture or by good and necessary consequence may be deduced from Scripture."

Now, all those who "sincerely receive and adopt the Westminster Standards as containing the system of doctrine taught

in the Holy Scriptures" do desire, like the able, godly, Spirit-filled framers of those Standards, to honor the Scriptures, and to hold nothing in doctrine that is *extra*-scriptural, or that is *ultra*-scriptural, much less anything that is *contra*-scriptural.

Of the things pertaining to the subject in hand, the following may be assumed to be the common faith of the Reformed Churches:

(1) God, in his eternal purpose, determined to create a definite number of human beings. What this number is none but God knows. Many billions have lived and died: how many more are to be brought into existence is known to God alone.

(2) God, in his foreknowledge, beholding the whole human race lost through sin, in the exercise of his sovereignty, and in infinite grace, elected out of the totality of mankind a definite number to everlasting life, and the rest of mankind be passed by and left to eternal loss for their sins. What the exact number of the elect is, and who are the individuals elected, God has not revealed. The eternal loss of some of mankind is clearly taught in the Scriptures, and is affirmed against Universalists and Restorationists. Of course, the sensibilities of man shrink with horror from an idea so inexpressibly awful as is that of eternal perdition, and it is hard for men to believe that God is capable of inflicting everlasting punishment. "Who would not hail with delight the assurance that every creature of God will be finally holy and happy, provided only it could be given with certainty, and in a way consistent with the honor of God?" But God has clearly revealed the awful truth that there is an eternal hell, and that "the wicked shall be turned into hell" to "suffer the punishment of eternal fire". The Lord Jesus Christ, our Saviour and our Judge, tells us that in the last Judgment he will set some "on the left", and, after having charged and convicted them, will say unto them, "Depart from me, ye cursed, into the eternal fire", . . . "and those shall go away into eternal punishment". In the face of this plain revelation by our Saviour and Judge, no man is justified in rejecting the doctrine of eternal punishment, nor, prtending to know better than the Lord, and to be more just than his Maker, and more

compassionate than his Redeemer, in taking upon himself the awful responsibility of teaching lost sinners that there is no eternal hell, thus bringing upon himself the fearful guilt of lulling impenitent men into a false security by the delusive prospect of repentance after death.

In the final Judgment, when every soul of man, from Adam to the last that shall be born, shall stand before the Lord Jesus, and have his eternal destiny settled, what shall be the number of those "set on his right hand" as compared with the number "on the left"? The multitude of the lost will be great. So far as we can judge, the majority of accountable persons have died without fulfilling the conditions of salvation. "Many are they" that travel in the "broad way that leadeth to destruction". But however large the whole number of the lost, there are good grounds for the comforting belief that the number will be very small in comparison with the multitude of the redeemed. On this point the promised citations are now presented.

Dr. R. L. Dabney, reviewing Canon Farrar's "Eternal Hope", in the Southern Presbyterian Review, says: "Canon Farrar preaches a sermon to refute the notion, falsely imputed to us, that the redeemed will be the small majority. The orthodox doctrine is uniformly painted as including the everlasting damnation of a majority of the human family, immensely larger than the number of the saved. If Canon Farrar knew enough to entitle him to preach on this subject, he ought to have known that nearly all the orthodox believe just the opposite. Although at some evil time or place the reprobate may outnumber the saved, they hold that by virtue of the redemption of the infants dying in infancy (nearly half the race), and of the teeming millennial generations, the major part of the race will ultimately be gathered into heaven, so that mercy shall boast itself against judgment."

Dr. G. B. Strickler ("Sermons", pp. 76-78): "It is to be remembered, in order that the greatness of salvation may be fully seen, that it is to bestow these blessings on a multitude that 'no man shall be able to number'. It seems to be thought, indeed, by some that only a small part of the human

race will be saved. It seems to be more in accord, however, with what seems to be demanded by the nature of the case and with the teachings of the Scriptures to suppose that when our Saviour entered upon His great conflict with His great adversary and ours, He did not intend that that conflict should terminate with the great majority of the human race still in the adversary's hands, for that would have looked ever afterwards to all His intelligent creatures too much like a defeat. Nor did He intend that that conflict should terminate in such a way that that adversary should be able to carry off from the field as many evidences of his skill and power as He Himself could exhibit, for that would have looked ever afterwards to all His intelligent creatures too much like a drawn battle; but we may be sure that He intended that that conflict should terminate in a victory so complete, that if anything remained in the adversary's hands, it should be manifest to all the universe that it remained there, not because He could not despoil him of it, but only because for infinitely wise reasons He had not chosen to do it. It is altogether probable, therefore, that when the consummation of all things shall be reached, while it will be found, indeed, that a great number has perished, it will be found that a so much greater number has been saved that, as Samuel Davies once expressed it, the lost will bear to the saved only about the same proportion that the inmates in the prisons of an orderly commonwealth bear to the law-abiding citizens. Let us see what probability there is that this will be the ultimate and glorious issue of this great scheme. It is the belief of all evangelical churches that all infants dying in infancy are saved. But up to the present time in the world's history about one-half of the human race has died in infancy. So that we begin this great count with about one-half of the race already saved. Add to that the millions that have been saved since the world began, after they reached years of responsibility, by faith in the Lord Jesus Christ. Add to that the millions more that will be saved in the same way before the millennium shall begin, and add to that all the infants that shall die in infancy before that period shall arrive; and then remember that the millennium is at least a thous-

and years, and that that may be a definite number for an indefinite, as is so often the case in the Scriptures. At any rate, remember that it is to be at least a thousand years, and that during that long period the population of the world is to be at its maximum; that where there are hundreds now there will be thousands then; that where there are thousands now there will be tens of thousands then; that where there are tens of thousands now there will be hundreds of thousands then; that where there are hundreds of thousands now there will be millions then, millions on millions; that the surface of the earth will be crowded with its teeming multitudes, and that all these multitudes are to be brought to a knowledge of the truth; that the prayer of the ages is to be answered, and God's kingdom is to come and His will is to be done in earth as it is in heaven. Now aggregate these tremendous numbers and thus see how probable it is that in the long run of the ages the vast majority of the human race will be brought into the kingdom of God. How great a scheme of salvation, then, is this that shall bestow blessings so great on a multitude, so great that no man shall be able to number it!"

Idem, pp. 232-4: "But now, what kind of a Gospel does it make? It does not make a little Gospel, a narrow Gospel, but a great Gospel, a wide Gospel, an immeasurably comprehensive Gospel, a Gospel that in the long run of the ages will save a 'multitude which no man can number'. When we remember that all infants dying in infancy are saved, and that half of the human race, perhaps, has died at that period of life; when we remember how many millions have already been saved after they reached years of responsibility by faith; how many more will doubtless be saved in the same way before the millennium shall begin; and when we remember that the millennium is to last at least a thousand years, and may last much longer, and that during that long period of time the population of the world will be at its maximum; that the surface of the world will be crowded with its teeming multitudes; when we remember that all this immense mass of humanity is to be brought to a knowledge of the truth; that all the kingdoms of this world are to become the kingdom of the

Lord and His Christ; when we take an account of such facts as these, we can begin to form some conception of the extent of God's purpose in the Gospel. It is said that when our Saviour shall in that day for the first time see the 'fruit of His labor', 'the purchase of His blood', 'He will be satisfied', perfectly and forever satisfied; satisfied, notwithstanding all the humiliation to which He was subjected; satisfied, notwithstanding all the mockery and insults of which He was made the object; satisfied, notwithstanding the fact that His sacred person was cruelly lacerated by the thongs of the dreadful scourge; satisfied, notwithstanding the fact that He was at last arrested as a criminal, and tried as a criminal, and condemned and executed as a criminal between two thieves; satisfied, notwithstanding His infinite love for the race and His desire to see the race saved; when in that day the multitude of the redeemed shall be gathered before Him and about Him, rising tier on tier, tier on tier, thousands, millions, millions on millions, He will be perfectly and forever satisfied. But how many souls do you think it will take thus perfectly and forever to satisfy Him, and especially His love for the race and His desire to see the race saved? 'Election, 'thus, makes a Gospel that in its saving results will perfectly and forever satisfy the Lord Jesus Christ. Is not that a great Gospel, a comprehensive Gospel? It is sometimes said that Calvinists cannot preach much of a Gospel. But can anybody preach a better, a more hopeful, Gospel than this? Indeed, is there any other Gospel but this?"

J. Cook: "I always think of the number of the finally lost out of all ages and worlds as bearing no greater proportion to all of the inhabitants of the intelligent universe than the number in the prisons and penitentiaries in well-ordered societies now bears to the whole population."

Dr. R. Lardis: "The number of the lost will bear no more proportion to that of the saved, when the final judgment shall forever settle the destinies of our race, than the convicts in a prison bear to all the inhabitants of the state."

D. Isaac: "If, in addition to a third part of the human race, who die in their childhood, the many who pass into

happiness unnoticed from obscure situations in life, and the multitudes of pious people whom bigotry anathematizes as damnable heretics, we add all those who are pretty generally acknowledged to be the people of God, with all idiots, and the chief part of those who die between the ages of seven and twelve (and who can doubt but most of these are received to happiness after death?), it will require no very great stretch of faith and charity to conclude that hitherto a majority of the human race have attained to felicity in the eternal world. And if we look forward the prospect will brighten; for there is an age approaching, during which righteousness will be universal. 'The earth shall be full of the knowledge of the Lord, as the waters cover the sea.' "

Hodge ("Theology", Vol. III, p. 800): "We have reason to believe, as urged in the first volume of this work, and as often urged elsewhere, that the number of the finally lost in comparison with the whole number of the saved will be very inconsiderable. Our blessed Lord, when surrounded by the innumerable company of the redeemed, will be hailed as the 'Salvator Hominum', the Saviour of men—as the Lamb that bore the sins of the world."

Dr. B. B. Warfield ("Biblical Doctrines", pp. 52, 65): "There is undoubtedly a universalism of salvation proclaimed here, but it is an eschatological, not an individualistic universalism." "The biblical writers bid us raise our eyes not only from the justly condemned lost, that we may with deeper feeling contemplate the marvels of the divine love in the saving of sinners not better than they, and with no greater claim on the divine mercy, but from the relatively insignificant body of the lost as but the prunings gathered beneath the branches of the olive tree planted by the Lord's own hand to fix them on the thrifty stock itself and the crown of luxuriant leafage and evermore richly ripening fruit as under the loving pruning and grafting of the great Husbandman it grows and flourishes and puts forth its boughs until it shall shade the whole earth. This, according to the biblical writers, is the end of election; and this is nothing other than the salvation of the world."

Shedd: "Hell is only a spot in the universe of God. Compared with Heaven, Hell is narrow and limited. The kingdom of Satan is insignificant in contrast to the Kingdom of Christ. In the immense range of God's dominion good is the rule and evil the exception. Sin is a speck upon the infinite azure of eternity, a spot on the sun. Hell is only a corner of the universe. The Gothic etymon denotes a covered-up hole. In Scripture, Hell is a pit, a lake—not an ocean. It is bottomless, but not boundless. The Gnostic and Dualistic theories which make God and Satan nearly equal in power and dominion find no support in Revelation. The Bible teaches that there will always be some sin and death in the universe. Some angels and men will forever be the enemies of God. But their number compared with that of unfallen angels and redeemed men is small. They are not described in the glowing language and metaphors by which the immensity of the holy and blessed is delineated. The number of the lost spirits is never thus emphasized and enlarged upon."

Jonathan Edwards: "It is not an article of my faith, that only a small part of the human race will be finally saved. But my faith in this particular is not built on abstract reasonings from the divine goodness and the mission of Christ. That divine goodness which suffered *all* the apostate angels to perish finally might have suffered all, or a greater part of the apostate race of men, to perish in like manner. My faith is built on several representations and prophecies of Scripture, particularly concerning the millennium, and the general and long prevalence of virtue and piety in that period."

Samuel Davies (Sermons, Vol. I, pp. 297-8): "Though it be equally evident from Scripture and observation that the greater part of mankind go down to destruction in the smooth, broad, descending road of sin, in the ordinary ages of the world; and though revelation assures us that the number of the apostate angels is very great, yet I think we have no reason to conclude that the greater part of the rational creation shall be miserable; nay, it is possible the number of those on whom the penalty of the divine law is inflicted, may bear no more proportion to that of the innumerable ranks of crea-

tures that may be retained in obedience and happiness by means of their conspicuous and exemplary punishment, than the number of criminals executed in our government, for the warning of others, bears to the rest of the subjects. If we consider that those who have been *redeemed from the earth,* even in the ordinary ages of the world, though comparatively but few, yet absolutely are a 'multitude which no man can number, out of every kindred, and people and language', and if to these we add the prodigious numbers that shall be converted in that long and blessed season when Satan shall be bound, when the Prince of Peace shall reign, and when 'the kingdom and dominion and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High', Dan. 7:27, in which not only the greater number of the generations that shall live in that glorious millennium shall be saved, but perhaps a greater number than all that perished in former generations, which is very possible, if we consider the long continuance of that time, and that the world will then be under the peculiar blessing of Heaven, and consequently mankind will multiply faster, it will follow that the number of holy and happy creatures in the universe will be incomparably greater than that of miserable criminals."

T. Binney: "Messiah, it is said, is to 'see His seed', 'justify many', and 'the pleasure of the Lord is to prosper in His hand'. This work could not, I think, be said to 'prosper' if the number of the lost should exceed that of the saved; nor if the number of the lost and saved were nearly balanced; nor if the success of Messiah in rescuing from death were to be but little superior to that of His adversary in sending to destruction. The saved will, I imagine, as to numbers surpass the lost to a degree that shall destroy everything like parallel or proportion between them."

Other citations, of like tenor with those above, from Puritan and Scotch divines, and American divines of like faith with them, could be given, but those offered, in which, doubtless, Calvinists in general concur, are sufficient to show that we believe the Atonement of Christ is efficient for that exceed-

ing multitude chosen in Christ, and given to Him by the Father. "All that the Father hath given Me shall come to Me", and "not one of them is lost". We believe, indeed, that the Atonement is infinite in its merit, and is sufficient for the whole human race, yet it is definite in design, since it is limited in application to the elect.

We believe that "God is love"; that He is infinite, eternal and unchangeable in His goodness. "Show me, I pray Thee, Thy glory." And Jehovah said, "I will make all My goodness pass before thee': His glory is His goodness! Who can have a shadow of a doubt of the infinite love of God when he considers what the Father, the Son, and the Holy Spirit did, and are doing, for the salvation of lost sinners?

But the infinitely loving, good and gracious God is also infinitely holy and just and true, and, therefore, He, knowing aright the infinite evil and ill-desert of sin, must, and does, punish it according to its deserts: the just penalty of this deicidal monster, sin, is that sentence which is pronounced by the Righteous Judge.

THE LORD JESUS CHRIST, our Divine Prophet, as also our Priest and King, "Hear ye HIM"! Turning away from all other voices, let us, as we love our lives, hear HIM only, and "take heed how we hear".

When "one said unto Him, Lord, are there few that be saved"? Luke 13:23, His reply, addressed to *"them"*, vs. 24-30, teaches us in what spirit we should study this solemn subject, and the earnest, practical, personal application each one should make of it to himself. The Lord does not directly answer the question, but turns the attention of his hearers to the *sort* of persons that will be saved, rather than to their relative number. He stresses the conditions of salvation, urges immediate fulfillment of them, and warns of the danger of neglect and delay. If vs. 28, 29 give answer to the question, and indicate that many shall be saved, still, He urges, what is that to you if you are not among them?

# IS THE REFORMERS' VIEW OF INSPIRATION STILL TENABLE?

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In an issue of the Union Seminary Review giving special consideration to the subject, "The Reformers and the Bible", it may not be out of place to show that their characteristic conception of the Scriptures has been held, and is still held, by rather more of the sane and even the scholarly than would appear from an article in the issue of last April.

In that article, entitled "Inspiration and Inerrancy", the Rev. Michael Mar Yosip expresses the opinion that "our Church must come out for a saner and more scholarly view of the inspiration of the Bible". The comparison is with the view taken by the Rev. J. P. Robertson, D. D., in his article, "Professor Foreman on 'The Composition of Scripture'" (The Review, January, 1931). This view Mr. Mar Yosip believes "impossible in the light of the great discoveries in the field of science and Biblical knowledge". He further believes that those who hold this view "are keeping our great Church from that place of leadership which it should have".

As representatives of the "saner and more scholarly view", Mr. Mar Yosip quotes from eleven men, concerning whom one may agree with his statement that "the loyalty and devotion of these men cannot be questioned". But from the further statement that "these men do not agree with the view upheld by Dr. Robertson", one must emphatically dissent, if by "these men" are meant all of the eleven. For, while some of them, on their own testimony, have abandoned the position of the Reformers with regard to the inspiration of the Bible, others of them have held strongly to that position, their own testimony being decisive.

This is unquestionably the case with Dr. Charles Hodge. There is nothing to the contrary in the quotation from his "Systematic Theology" (Vol. I, p. 165). This is evident from the four immediately preceding sentences: "The view pre-

sented above is known as the doctrine of plenary inspiration. Plenary is opposed to partial. The Church doctrine denies that inspiration is confined to parts of the Bible, and affirms that it applies to all the books of the sacred canon. It denies that the sacred writers were merely partially inspired; it asserts that they were fully inspired as to all that they teach, whether of doctrine or of fact". Then comes the quotation in question: "This, of course, does not imply that the sacred writers were infallible except for the special purpose for which they were employed. They were not imbued with plenary knowledge. As to all matters of science, philosophy and history, they stood on the same level with their contemporaries. They were infallible only as teachers, and when acting as the spokesmen of God. Their inspiration no more made them astronomers than it made them agriculturists."

Dr. Hodge is here saying no more than that plenary inspiration does not mean that the inspired writers must have had plenary knowledge. What it does mean, on his view, he makes quite plain in a section entitled "Inspiration Extends Equally to All Parts of Scripture" (Vol. I, p. 163): "This is the fourth element of the Church doctrine on this subject. It means first, that all the books of Scripture are equally inspired. All alike are infallible in what they teach. And, secondly, that inspiration extends to all the contents of these several books. It is not confined to moral and religious truths, but extends to the statement of facts, whether scientific, historical or geographical. It is not confined to those facts the importance of which is obvious, or which are involved in matters of doctrine. It extends to everything which any sacred writer asserts to be true."

Just as clear is the real meaning of the quotation from Dr. J. H. Thornwell, which concludes: "A book may contain no blunders in the sphere of the natural, and yet not be from God. Neither, on the other hand, would error in these respects convict a professed revelation of imposture, unless it claimed to be infallible in all matters" (Collected Writings, Vol. I, p. 51).

Not only is there that significant "unless", but the very

next sentence is this: "It is conceivable that God might leave men to themselves when touching upon subjects within the compass of their natural powers, and yet supernaturally guard them from error in all that transcends the sphere of experience."

"Conceivable"—but was that Dr. Thornwell's conception of how God gave His revelation in the Scriptures?

"Unless it claimed to be infallible in all matters"—but did Dr. Thornwell acknowledge or deny that claim?

In a review of J. D. Morell's "Philosophy of Religion", Dr. Thornwell writes: "Any hypothesis which sets aside a Divine testimony to every statement and doctrine of the Bible is inconsistent with the exercise of that faith which the Scriptures exact, and which is the only adequate foundation of infallible assurance. So far as the responsible authorship is concerned, a Divine rule of faith must be the production of God. The design of such a rule is not simply to give us truth, but truth which we know to be truth, specifically on the ground that the Lord has declared it. Hence the theory of 'verbal dictation', which our author declares 'has been so generally abandoned by the thoughtful in the present day', is the only theory which we have ever regarded as consistent with the exigencies of the case, the only theory which makes the Bible what it professes to be, the WORD OF GOD, and an adequate and perfect measure of our faith. If its contents, in any instances, however insignificant, rest only on the testimony of the human agents employed in writing it, in those instances we can only believe in man; the statements may be true, but they cease to be Divine and infallible, and the assent which we yield to them becomes opinion and not faith" (Collected Writings, Vol. III, p. 51).

Then, after reducing Morell's view of inspiration to three propositions, Dr. Thornwell styles them "grossly and notoriously false. There are three considerations which to any candid mind put it beyond any reasonable controversy that the Apostles and Evangelists *must* have claimed the plenary inspiration for which we contend" (p. 62). These "three considerations" follow, and he proceeds: "The second proposi-

tion—that the Primitive Church did not look upon the writing of the Apostles and Evangelists as verbally inspired—is so ludicrously false, and betrays such disgraceful ignorance of the history of opinions upon the subject, that very few words will be sufficient to despatch it" (p. 65). Then, after "the very few words" and a consideration of Morell's further argument, Dr. Thornwell concludes: "We have seen that he is at fault in charging the popular faith with a total destitution of positive proof, and that all his objections to the plenary inspiration of the Scriptures, whether founded on varieties of style, the necessity of Divine illumination, the diminution of our respect for the sacred writers, the history of the canon, the immoralities, absurdities and contradictions of the Bible, or the alleged impossibility of a Divine revelation through the understandings of men, are capable of an easy and obvious refutation" (p. 77).[1]

But it was seventy-five years ago that Dr. Thornwell wrote so confidently. Are there in our own day men of authority in the line of succession from the Reformers?[2]

There are such men even among the eleven quoted by Mr. Mar Yosip, for here are included not only Hodge and Thornwell, but Dr. James Orr and Dr. C. E. Macartney.

Of two quotations from Dr. Orr, the first, to the effect that "the Bible is not a text-book of physical science", in no way controverts plenary or verbal inspiration rightly understood. The same is true of the second quotation, which begins: "Verbal inspiration, however, is often taken to mean much more than this." The context makes it clear that what Dr. Orr repudiates is not verbal inspiration in its true mean-

[1]Dr. Thornwell's use of quotation marks indicates Morell's misnomer for verbal inspiration.

[2]In a letter in which he refers to Morell's book, Dr. Thornwell writes: "Upon the subject of the inspiration of the Scriptures and the authority of the Bible, we shall have some desperate battles to fight with false brethren before the enemy is subdued. The world will be on their side. They will make the impression that they are very learned and profound; and that their opponents are equally ignorant and shallow, mistaking the spirit of bigotry for the spirit of religion. Reproaches of this sort, which will turn the multitude against us, we must bear patiently. They are part of the cross which attaches to discipleship in our day" ("Life and Letters", p. 344).

ing, but verbal inspiration "taken to mean much more than this". The immediately preceding sentences are: "There is, indeed, a sense in which the phrase expresses a true and important idea. It opposes the theory that revelation and inspiration have regard only to thoughts and ideas, while the language in which those ideas are clothed is left to the unaided faculties of the sacred penman. This is a defective view. Thought, of necessity, takes shape and is expressed in words. If there is inspiration at all it must penetrate words as well as thoughts, must mould the expression, and make the language employed the living medium of the idea to be conveyed. The Scripture lays stress upon the words—often on the very form of the expression." And 1 Cor. 2:13 is cited in illustration ("Inspiration and Revelation", p. 209).

As for inerrancy, Dr. Orr says: "On the other side, one finds himself in substantial harmony with the defenders of this view in affirming that the sweeping assertions of error and discrepancy in the Bible often made cannot be substantiated. . . . On this broad general ground the advocates of 'inerrancy' may always feel that they have a strong position, whatever assaults may be made upon them in matters of lesser detail." He would doubtless agree with the late Dr. Robert Dick Wilson, who used to say that no man knows enough to prove the Bible in error in a single particular. Of men who, like Professor Dodd and Dr. Snowden, charge it with error in many particulars, Dr. Orr has this to say: "When the objector descends from generalities to details, one knows where to find him; and here in cases without number it has been shown by the progress of knowledge that it is he, not the Bible, that is wrong." He is thus very far from the position of Dodd and Snowden, who reject inerrancy, even though he does not affirm it like Hodge and Thornwell. He rejects it only as "a point in the essence of the doctrine of inspiration", considering it "suicidal" to make it thus essential; and he gives as the reason for this position that inerrancy "can never be demonstrated with a cogency which entitles it to rank as the foundation of a belief in inspiration. It must remain to those who hold it, a doctrine of faith, a deduction from what they

deem it be, implied in an inspiration established independently of it: not a ground of belief in the inspiration" (pp. 197ff).

Dr. Macartney takes the same position, which obviously has a great deal more in common with that of Hodge and Thornwell than with that of Dodd and Snowden. The real meaning of the two quotations from his "Christianity and Common Sense" (pp. 227, 232) is shown by the context to be quite different from what is implied by their use in the article under discussion. Dr. Macartney uses the dialogue form as follows:

"CELESTIAL— . . . Why then do you tell me a book is infallible that says the earth was made in six days?

MORTAL—When I said the Bible was an infallible guide, I meant infallible as a spiritual guide." (Only this sentence was quoted in the article, but the dialogue continues:)

"CELESTIAL—But if wrong in astronomy or geology, it may be wrong as to theology, things spiritual, may it not?

MORTAL—But it is yet to be proven that it is wrong even in astronomy and geology. Great names in science have held that there is no discrepancy."

This hardly indicates that Dr. Macartney has abandoned what Hodge calls "the Church doctrine" of inspiration. Nor does the other quotation—which is here italicized to distinguish it from the omitted context:

"CELESTIAL—I found in one historical book, Kings, the accounts of battles where the number of the slain was given at so many thousands, then in the other book, Chronicles, a different figure is given.

MORTAL—Probably an error in transcription. If we had the original autographs, I do not think we should find any discrepancy. But even if we did, *I cannot make my regard for the Bible rest on whether ten thousand or a hundred thousand were slain. The whole matter is irrelevant.*"

That this position aligns Orr and Macartney with Hodge and Thornwell, rather than with Dodd and Snowden, is clear enough when we find Dr. B. B. Warfield writing as follows: "Inspiration is not the most fundamental of Christian doctrines, nor even the first thing we prove about the Scriptures.

It is the last and crowning fact as to the Scriptures. These we first prove authentic, historically credible, generally trustworthy, before we prove them inspired. And the proof of their authenticity, credibility and general trustworthiness, would give us a firm basis for Christianity prior to any knowledge on our part of their inspiration, and apart indeed from the existence of inspiration" ("Revelation and Inspiration", p. 209).

To stand here with Orr (who will not have inerrancy as essential, but will not deny it as "a doctrine of faith") and with Macartney (who declares it "irrelevant", but admits it may be a fact), does not keep Dr. Warfield from standing with Hodge and Thornwell in maintaining "the Church doctrine". For while he says: "There is a sense in which it would not be true to say that the truth of Christian teaching and the foundations of faith are suspended upon the doctrine of plenary inspiration, or upon any doctrine of inspiration" (p. 67); he also says: "Modern criticism has absolutely no valid argument to bring against the Church doctrine of verbal inspiration, drawn from the phenomena of Scripture. This seems indubitably true" (p. 409).

And even more so now than when Dr. Warfield wrote.

In his "Studies in Criticism and Revelation", the Rev. Thomas Jollie Smith calls attention to the significant inaugural address of Dr. Welch, Professor of Hebrew and Old Testament Exegesis in New College, Edinburgh. Dr. Welch declared that the discovery of new facts has now made untenable all three of the basal positions of the Higher Criticism of the Pentateuch. These he stated as follows: (1) that Genesis is to be resolved into documents, J, E and P, by test of the use of the names of God; (2) that D (Deuteronomy) dates from the reign of Josiah; (3) that P (Leviticus) dates from the time of Ezra (p. 36).

Apropos of these new facts, in 1923 Archibald Henry Sayce made this statement (quoted in the book just mentioned, p. 79): "There is no better way of impressing upon the general public the fact that a skeptical attitude towards the words of the Old and New Testaments is today usually the mark of

ignorance or semi-knowledge. The leading scientists have returned to what may be termed the traditional views on the subject, and nowhere is this more strikingly the case than as regards the historical records of Scripture. Archaeology based on scientific investigation has demolished the assumptions and conclusions of subjective criticism, and it is not going too far to say that the archaeological discoveries of the last thirty years have, with hardly an exception, been dead against the most confident decision of the merely literary critic, and in favor of the trustworthiness of our records."

There is, then, good reason for believing that what becomes "impossible in the light of the great discoveries in the field of science and Biblical knowledge"—when the discoveries are facts and not theories—is not the ancient view of verbal inspiration, but just such modern views of "the composition of Scripture" as Welch and Sayce declare no longer tenable.

And when there are found in the line of succession from the Reformers, not to say from the Apostles, such men as Hodge and Thornwell and Orr and Warfield and Wilson and Sayce, it does not seem so certain that the ancient doctrine of inspiration is incompatible with modern scholarship.

But if it were, and if, by standing too steadfastly in that honored line of succession, our Church were by prevalent opinion disqualified for leadership, there would be comfort in the reflection that much leadership nowadays is of a sort and at a cost that make it, to say the least, a dubious benefit.

# THE UNION SEMINARY REVIEW

A Southern Presbyterian Theological and Religious Journal

Devoted to the explanation and defence of the teachings of the Bible as interpreted in the Westminster standards; discussion of practical Church problems; expository studies of great passages of Scripture; special articles on missionary topics; sermons by our leading preachers, and reviews of the best theological and religious books.

Issued four times a year—January, April, July and October. Subscription, $1.50 a year; foreign, $1.75. Single copies, 40 cents.

Published by the faculty and students of Union Theological Seminary, Richmond, Va. Assisted by professors in the Austin, Columbia and Louisville Theological Seminaries and in the General Assembly's Training School, and by many other ministers and educators of the Southern Presbyterian Church.

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Entered at the Post-Office at Richmond, Va., as second-class mail matter.

Printed by The Richmond Press, Inc.
Richmond, Virginia

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### EXEGETICAL THEOLOGY.

THE ENGLISH BIBLE AS LITERATURE. *By Charles A. Dinsmore.* Houghton Mifflin Company, Boston. Pp. 316. $2.50. This book impresses me as being one of the finest studies of the English Bible as literature to be found anywhere. The English Bible the author is considering is our King James Version which he regards as being far and away above any other version in literary value. But this book has the charm of being much more than a treatise on the literary aspects of the Bible; it is in addition a study of the source of the Bible. Part I is a study of the Genius and Discipline of the

Hebrew people and opens a field of thought that is not often traversed by even thoughtful students of the Bible. Parts II and III are given to a discriminating study of the literary values and qualities of the books of the Old and New Testaments. The unusual thing about this book is the note of devoutness that runs through it. The author is in sympathy with the truth of the Bible, and gives evidence that he loves the Lord. It is fine to have him say: "The multitudes go to the Bible, not for knowledge, but for power; they go to renew their sense of spiritual realities, and to catch the vision splendid." He calls the Bible the Epic of Redemption; the author is God. This is a book that will help us appreciate our English Bible both for its literary and spiritual power. It should also be said that the volume is one of those well made, attractive books that delights the heart of a reader. J. C. S.

GREEK NEW TESTAMENT *with critical apparatus by Dr. Erwin Nestle.* Stuttgart, Germany. Distributed by B. H. Blackwell, Oxford, England. A revision of the familiar New Testament printed by Dr. Eberhard Nestle, the father of the present editor. It will be remembered that the critical notes of the old edition give only the readings of the most important modern editors of the Greek New Testament. To these are now added the testimony of the various codices, grouped by families, also the testimonies of the early Church Fathers and the readings of the more important New Testament Papyri, notably two recently published by the University of Michigan. Dr. Nestle includes the readings of Ferrar's and Lake's groups of cursives, and apparently supports Streeter's theory of a Caesarean text. He feels that the Western text (including the Michigan papyri) deserves greater attention than it has formerly received. The apparatus gives attention to everything, punctuation and "conjectured revisions" included; the margins give the Eusebian Sections and an entirely revised set of cross references "acting as a concordance"; and yet the whole is so amazingly compact that it is little, if at all, larger than the former work. The actual text appears to be identical with that of the old work, but wherever Dr. Nestle feels that one of the variant readings given is the correct one he indicates it by a conspicuous black asterisk. D. R. B.

THE WORLD OF THE NEW TESTAMENT. *By T. R. Glover.* The Macmillan Co., New York. 233 pages. $2.00. Dr. Glover's thesis is that Christianity won over the finest spirits in the Graeco-Roman world of the first few centuries, and that therefore, if we are to understand the first Christians, we should study the best people who lived in that era. He feels that too much has been said of the evils of the time, and that it is time to remind ourselves of the good to be

found in that civilization. He accordingly draws a most sympathetic picture, handling such individuals as Alexander and the Caesars most fondly and at some length. His chapters are: The Greek, Alexander, The Roman, The Jew, The Roman Empire, The Hellenistic Town, and The Man of the Empire.

Dr. Glover is both easy and hard to read. His quotations are most illuminating, but they are so numerous as to give his pages the appearance of a scrap-book. Similarly, his sly humor and his amazingly casual handling of innumerable classical allusions afford both joy and bewilderment to the rapid reader. One will at least carry away a delightful impression of the writer as one who does not find the reading of many books and much study a "weariness of the flesh". He fairly revels in it. D. R. B.

THE TRIAL OF JESUS OF NAZARETH. *By Max Radin.* University of Chicago Press, Chicago. 266 pages. $3.00. This book is more noteworthy for its method than for its conclusions. The conclusions are that the real trial of Jesus was that before the strongly pro-Roman Jewish court which convicted him of falsely assuming divine powers and of claiming to be a "King". Pilate supported them by custom and also because he had just lost the support of his patron in Rome and was therefore most eager to gain the support of Herod and the Sanhedrin, formerly estranged; although he was most reluctant to estrange Jesus' followers.

The method is that of evaluating the accounts in each of the four Gospels separately, comparing the result with information furnished by Josephus and others. The author finds that "instead of four, we have really only two stories before us, those of Mark and Luke". "Whatever changes are made in the story by John are in all probability arbitrary fictions", while "Matthew closely follows Mark, and in all cases but two, his changes are minor rationalizations". "The two exceptions" (Judas' repentance and Pilate's wife's dream) "are just the type of legends that we should expect to find in the first Christian communities", and it is "highly unlikely" that they are based on fact. As between Mark and Luke, Mark understands the Jewish political organization much better than Luke, and is to be preferred to him, though Luke's addition of the trial before Herod sounds authentic. D. R. B.

SNOWDEN'S SUNDAY-SCHOOL LESSONS—1932. *By James H. Snowden.* The Macmillan Co., New York City. Pp. 390. $1.35. This is the eleventh annual volume of Dr. Snowden's crisp and sparkling commentary on the international lessons. Dr. Snowden is a master of expression. His words are immensely suggestive. His pictures are striking and fresh. His lesson expositions are especially valua-

ble in uncovering the significance of the Bible passages for our modern times, in stimulating the reader's own mental processes, rather than supplying him with an intellectual crutch. There is no other Sunday-school lesson help just like it. Every teacher will find it helpful. E. T. T.

THE KINGDOM COMETH. *By Joseph Richard Sizoo.* Press of the W. F. Roberts Co., Washington D. C. $1.50. 184 pages. This book comprises addresses delivered at Montreat last summer by the eloquent pastor of the New York Avenue Presbyterian Church, Washingston. There are nine chapters, each with a striking title: "The Unveiling of the Kingdom"; "The Culture of the Kingdom"; "The Gospel of the Kingdom"; "The Vindication of the Kingdom"; "The Danger to the Kingdom"; "The Presence in the Kingdom"; and "The Romance of the Kingdom".

Dr. Sizoo deals with his subject in an intensely practical and most helpful way. The book abounds in gripping truths, striking phrases and telling illustrations. J. G. M.

THE INTOLERANCE OF CHRISTIANITY. *By G. Ray Jordan.* Fleming H. Revell Co., New York. Pp. 160. $1.50. This arresting title hardly suggests a volume of sermons, but such it is! While only one of these excellent discourses, wrought out in popular form and replete with illustration, is directly upon the subject of the book, the theme is carried through the series with such subjects as "The Cost of Christianity", "Christian Brotherhood and Industry", "The Insane Paganism of War", treated separately. Located as he is in one of the highly developed industrial centers of the South, it is both interesting and gratifying to note the sane and fearless application the author makes of the teachings of Christ to the questions that confront him in his immediate environment. He has helpfully indicated some of the evils a Christian civilization must not learn to tolerate. W. E. D.

THE ROYAL ROAD TO FRIENDSHIP. *By J. A. Chapman.* Garrett & Massie, Publishers, Richmond, Va. 1929. Pp. 125. $1.50. Here are seventeen concise, pungent sermons backed by clear Scripture exposition, appropriate poetic and prose quotations, apt illustrations, and best of all, by direct and powerful application of the Christian Gospel to the every-day living and social contacts of folk. In fresh and forceful fashion the author shows how the teachings of Christ when transmuted in character and conduct invest life with a new beauty and dignity, sweetening and hallowing every relationship. These sermons were delivered before various fraternal organizations, such as Knights of Pythias, Odd Fellows, Masons, Boy Scouts, etc.

One can easily understand why those who were privileged to hear them have demanded their publication. E. C. C.

My Tomorrow's Self. *By Samuel McPheeters Glasgow.* Richard R. Smith, Inc., New York. 1931. Pp. 152. $1.50. Dr. Glasgow is one of the most popular speakers in our Church at Young People's Conferences. Those who have had the pleasure of hearing him speak to groups of young people will find here some messages which they will remember, the one which comes back most vividly to the mind of this reviewer being the sermon on "Looking Three Men in the Face". Those who have not had that privilege will discover in the reading of this little book some of the reasons for his success, though to be sure a book can only reveal them in part. The book consists of short talks that are bright, interesting, appealing and full of wise counsel on the fundamentals of faith and of Christian living. These talks have the qualities which sermons to young people should always have. They are simple, straightforward and forceful. They are appealing without being sentimental. They are full of illustration. They deal with great realities and present the demands of the Gospel without apology. And they present Christ as the power and the joy of the Christian life. This is a good book for those to read who must talk to young people. And it is a good book to put into the hands of boys and girls, especially when the question comes up as to something worthwhile to read on Sunday.

J. J. M.

## HISTORICAL THEOLOGY.

The Martyrs: A Study in Social Control. *By Donald W. Riddle.* The University of Chicago Press, Chicago. Pp. 231. $3.00. The author claims, and rightly, that his study of the early Christian martyrs has distinctive features of its own. For example, the approach is psychological, rather than merely historical or theological. Again, attention is paid to the behavior of the martyrs rather than to "so-called persecutions" of the Christians. Third, it is the fundamental thesis of the book that the behavior of the martyrs, particularly in the latter persecutions, was socially conditioned. The largest part of the book is given to a detailed examination of the ways in which the early Church sought to induce or control the martyr attitude of its adherents.

Having developed the technique employed by the early Church in its production of martyrs, the author proceeds to examine the New Testament writings to see how far they reflect this technique. He finds the martyr interest present in the Pastoral Epistles (written therefore during the persecution under Marcus Aurelius or An-

tonius Pius, about 150 A. D.); the first epistle of Peter (written therefore during the so-called perecution under Trajan, about 110); Revelation and Hebrews and Luke-Acts, reflecting or colored in varying degrees by the Persecution under Domitian (85 A. D.); Mark, which has been influenced by the strained emotions "so common to the early Christians by reason of their fear and apprehension of Nero" (A. D. 64); Matthew and especially John, which is the most thoroughgoing of the four in picturing Jesus as the deliberate martyr. It is the martyr interest, Dr. Riddle thinks, that explains the space given in the Gospels to the Passion of Jesus. The whole of this discussion is an excellent illustration of the latest type of Gospel criticism, "form criticism", or "Formgeschichte" developed by Martin Dibelius and Rudolf Bultman in Germany, and by Shirley Jackson Case and his confreres in the University of Chicago.

The passages in the New Testament which bear on persecution and endurance and witnessing for Christ certainly take on new meaning when considered against the background presented by Dr. Riddle. It seems more natural to suppose, however, that Jesus should have foreseen the persecution of his followers, and urge them to confess him before men, rather than that the sayings attributed to him should have arisen out of later situations, a possibility too easily dismissed by Dr. Riddle in the interest of his theory. Many other of Dr. Riddle's conclusions seem a bit strained. But the book is a weighty one. It deserves and will receive serious consideration for the light it throws, the problems it raises regarding the early history of the Church, and especially the writing of the New Testament. E. T. T.

THE CONFLICTS OF THE EARLY CHURCH. *By W. D. Niven.* Richard R. Smith, Inc., New York City. Pp. 181. $2.00. Dr. Niven is Professor of Church History in Trinity College, Glasgow. He holds that the central historical problem of early Christian times is to explain the Catholic (not Roman Catholic) Church as it appeared in the fourth century. Some (Loisy) hold that what was implicit in the beginning became explicit by the end of the period. Others (Harnack) hold that into an original stream there flowed or seeped external elements, most of them undesirable. In contradistinction to these two views Dr. Niven holds that the history of the Church is the story of the development of a living organism in its environment, and that the two great factors in this development were, on the one hand, creative personalities like Paul, Irenaus, Tertullian, Origen, Cyprian and Athanasius; and on the other hand the series of conflicts in which the Church was involved. This present work deals directly with the latter, not exhaustively, but freshly, and suggestively. The book is chiefly valuable in indicating the real

problems about which these controversies arose, and which are still more or less unsolved, and in suggesting the permanent influence which they have had upon the Church's life. "The great marvel of the Church's history," he concludes, "has been that, however corrupt the Church might become, she retained within herself the power of self-purification. With one doubtful exception, Christian reforms have been inspired by Christianity itself, and made effective by Christians; and reform has consisted in purging out alien elements that had found entrance." E. T. T.

ISLAM. *By E. D. Ross.* Jonathan Cape and Harrison Smith, New York City. Pp. 127. 60 cents. A brief sketch, little more than an outline, of the history of Mohammedanism. It traces the rise of the Arabian religion in the seventh century, the conquests of the outer world by the newly converted Arabs, the foundation of the Arab Caliphate, and the subsequent establishment of non-Arab Islamic states. It does not deal with any of the recent developments in Mohammedanism. E. T. T.

MEN OF CONVICTION. *By Henry Bradford Washburn.* Charles Scribner's Sons, New York. Pp. 250. $2.50. In this book the Dean of the Episcopal Theological School at Cambridge portrays six men of conviction, who have left their stamp upon some important section of the church: Athanasius, Benedict, Francis, Hildebrand, Loyola and Pius IX. It is the writer's belief that religious experience is the stuff out of which institutions and doctrines are made, that the experience is eternal while the expression of it is temporal. This thesis is developed in the opening chapter, and then illustrated in the biographical sketches that follow. At times the argument is strained. But to a surprising degree the author has caught the secret of these men's lives, the real ideal which inspired them, though it was clothed in temporary or even unworthy forms.
E. T. T.

THE YOUTH OF ERASMUS. *By Albert Hyma.* University of Michigan Press, Ann Arbor, Mich. Pp. 350. Professor Hyma's book is written for specialists, or students with a special interest in Erasmus and the Renaissance. It throws new light upon Erasmus' youth, particularly the formative influences that helped to shape his character and thought. The author thinks that Erasmus was attracted in his early years by the ideals of the Brethren of the Common Lot (the circle which produced Thomas á Kempis and the Imitation of Christ), that he was drawn away by the ideal of Humanism, and that his later animadversions on the monastic life, justified in part, can be explained on this score. Colet probably did nothing more

than to reawaken some of the old ideals which Erasmus received first from the followers of Gerard Groote. E. T. T.

RELIGION ON THE AMERICAN FRONTIER: THE BAPTISTS. *Edited by William Warren Sweet.* Henry Holt & Co., New York City. Pp. 652. This is the first of a projected series of volumes, designed to preserve and set forth important sources for the history of Christianity on the American frontier. The present volume deals with the Baptists because their groups were the first to take an active interest in the frontier situation as migrations moved westward between the Alleghanies and the Mississippi. The period is that from 1783 to about 1830. Part I traces the history of the Baptists from the time of Roger Williams down to the last date mentioned above, with constant reference to the original sources. Part II, the main part of the book, sets forth important documents illustrating the work of Baptists on the frontier—diaries kept by pioneer preachers, private and circular letters, minutes of individual churches and associations, records of discipline, and pronouncements of religious groups on public issues, such as the question of slavery. The book has great interest not only for Baptists, but for all denominations. It throws great light not only on the religious conditions of the early frontier, but also on the cultural and social conditions of the times. We look forward with great interest to the second volume in the series, dealing with Presbyterians and Congregationalists on the frontier. E. T. T.

PETER CARTWRIGHT: PIONEER. *By Helen Hardie Grant.* The Abingdon Press, New York City. Pp. 222. $2.00. Peter Cartwright was one of the most picturesque and effective of the Methodist circuit riders who made Methodism the dominant religion of the Middle West. Mrs. Grant has given us a popular story of his life, stocked with many characteristic anecdotes. All ages and all denominations will enjoy it. E. T. T.

MY OWN YESTERDAYS. *By Charles Reynolds Brown.* The Century Co., New York City. 12 mo. 332 pages. $2.00. "My Own Yesterdays" is the thirtieth book from the busy pen of Charles R. Brown, since 1928 Dean-Emeritus of the Divinity School of Yale University. It is not an autobiography in the ordinary sense of the term. The book is made up of snapshots, taken here and there, of situations and experiences which seemed to the author, who describes himself as "just an average man", to have some measure of significance.

It is not a thrilling book, but it is an interesting one, for it recounts stories in the life of a man who, during his forty-one years

in the Christian ministry, came to be recognized as one of the foremost preachers and spiritual leaders of our day. Dean Brown's life, by reason of his ability and attainments as well as of the prominence of his position, was rich in human contacts, and it is not unnatural that he should perhaps unconsciously display a certain naive pleasure and pride as he writes of his connection with famous events and his association with people of renown.

There is probably no man living who has by his sermons and lectures and addresses and books been of more spiritual help to the tens of thousands of college students who have come within the radius of his influence. His straight thinking, his fresh approach, his lucid style, his simplicity, and his downright honesty, together with his knowledge of human nature, and his keen sense of humor, long ago made him one of the most popular and eagerly sought among the college preachers, and his books have helped many a young student to anchor his faith in the midst of the swirling tides of scepticism and hedonism.

He has traveled widely, and has occupied many famous pulpits both in America and abroad. An unusually wide variety of experiences are thoughtfully called back to mind in this book, and are commented upon in an informal and revealing way by a great spiritual leader, whose reflections touch upon nearly every phase of life that is of interest to the average man, and whose opinions are the ripe fruit of personal experience. It is a book which will appeal, not only to the young minister, but also to the general reader because of the penetrating light it throws upon many of life's problems.

C. E. D.

HISTORY OF FUNDAMENTALISM. *By Steward G. Cole.* Richard R. Smith, Inc., New York City. Pp. 360. $2.50. This History of Fundamentalism should be read by every liberal, every conservative, whether he is a Fundamentalist or not, who wishes to be well informed about the recent controversy which rocked the American Church. At the same time he should bear in mind—the Fundamentalist certainly will—that it is to a large extent an ex parte statement of one who is not a Fundamentalist, who quietly assumes that the beliefs of Fundamentalists, and of orthodox Christians in general, are antiquated expressions of an outworn culture. It seems to the reviewer that the author does not at all appreciate the real reasons that impel the conservative Christian to contend for the "fundamentals" of his faith—he puts too much emphasis on ecclesiastical ambition, he does not make enough of sincere religious conviction, of a genuine fear on the part of conservatives that the religion which to them is dearer than life, is really endangered by modernistic teachings. Nevertheless, he has written the only his-

tory of an important movement in the American Church which is not yet dead, certainly in the South. Various interpretations may be challenged, but the story itself is immensely significant, and is presented with all of its complications in a really gripping manner.

Part I traces the rise of Fundamentalism against the background of a changing culture; Part II gives the history of the Fundamentalist controversy in the five denominations most strongly affected, the Northern Baptists, Northern Presbyterians, Northern Methodists, the Disciples and the Episcopalians; Part III describes the movements to which Fundamentalism gave rise outside the churches. It is interesting to note in this connection that "of the seventeen fellowships that arose to redeem society from men presumed to be the enemies of true religion, eleven are defunct now; three are surviving amid extenuating circumstances; the only agencies that carry forward their programs unimpaired are the Bible conference movement, the publishers of orthodox literature and the Bible schools". Part IV gives us the author's own summary of the movement, his analysis of the present situation, his explanation of what really happened. As to the present situation: "apparently there are as many conservative believers as there were two decades ago. . . . On the other hand, the dissentient agitation that became so factional during the heat of the theological controversy has subsided. . . . Whether extremists will attempt further divisions within Protestantism is a matter of slight conjecture." The author gives practically no space to Fundamentalism in the South. Will we escape the conflict which the Northern Churches passed through? No one can tell—but this book will help us to meet the situation, if it arises.

E. T. T.

MYSTICISM IN CHRISTIANITY. *By W. K. Fleming.* Samuel R. Leland, New York City. Pp. 282. $2.50. I will confess that it is hard for me to appreciate or to understand a history of Christian mysticism. The book under review, however, is one of the most comprehensible and one of the most interesting introductions to the subject that I have found. Those who wish to begin reading on the subject will do well to start right here, and then continue their study through the bibliography listed at the end.

The author defines mysticism as awareness of relation with God,—direct and intimate consciousness of the divine presence. He quotes approvingly Professor James' famous "four marks, which, when an experience has them, may justify us in calling it mystical", i. e. (1) Ineffability. The experience cannot be imparted or transferred to another. (2) Noetic quality. "Mystical states are states of knowledge . . . and inarticulate as they remain, carry with them as a rule a curious sense of authority for after time."

(3) Transiency. Even memory can but imperfectly reproduce such states, though when they recur they are recognized. (4) Passivity: the subject feels as if in the grasp of a superior power. The history of mysticism in Christianity is then traced in its main developments from the New Testament to the English poets, Coleridge, Wordsworth, Tennyson and Coventry Patmore. E. T. T.

THE SOCIAL ACHIEVEMENTS OF THE CHRISTIAN CHURCH. *By Principal Edmund H. Oliver.* Issued by the Board of Evangelism and Social Service of the United Church of Canada, Toronto. Pp. 192. It gives me great pleasure to commend this excellent little book to the members of the Southern Presbyterian Church. It presents the social achievements and the social attitude of the Church in the various ages of its history in a sound, interesting and helpful fashion. Each chapter is followed by questions and suggestions for further reading. It is adapted therefore for individual reading, or for study by groups, or it could be used by a pastor as a basis of a series of talks. It enables the reader to face with adequate background the social problems confronting the Church at the present time. The viewpoint of the book is represented in the following quotations: "The greatest social service of a church will ever be to create men, kindled with the passion for the good of their fellows, strengthened by Divine might in their inner man. . . . The Church has not given up the task of regenerating the individual. But it believes that this work is not accomplished till it has linked him to a task of social service, fighting against social evils, Christianizing all human relations, establishing social justice, outlawing war and crusading for God's Kingdom. E. T. T.

## SYSTEMATIC THEOLOGY.

THE DOCTRINES OF CHRISTIANITY: A HAND-BOOK OF EVANGELICAL THEOLOGY. *By Karl L. Mellenbruch, Ph. D., S. T. M.* Fleming H. Revell Co., New York City. Pp. 255. $2.50. The author of this volume is professor in the Department of Psychology, in Wittenberg College, in Springfield, Ohio. He tells us that the volume is intended to set forth briefly but intelligibly the system of Christian Theology; that he has endeavored to outline the material in such a manner as will help the student to think through the whole subject and to see the interrelations between the various doctrinal statements; and that he feels that each statement made is either directly or indirectly supported by Scripture citations.

While the work is not free from defects, it is quite likely to prove very useful. Dr. Leander S. Keyser writes the *Foreword*, and commends the work "because it canvasses the whole field of Chris-

tian doctrine", thus enabling the student to grasp in its entirety the whole field of Christian doctrine; because from its ecclesiastical point of view "it is theologically sound to the core"; and because the author bases every position on Scripture.

In the chapters on "The Doctrine of God" and "The Universe", one is put-to to discover anything to which exception may be properly taken. In Chapter III, however, on "The Doctrine of Personal Creatures", while handling what the author calls "freedom of the will", he fails to bring out clearly that which man lost in the fall. In the fall man did not lose that freedom which is essential to moral agency; but only the power to love and to choose the spiritual good.

In the chapter on "The Doctrine of Sin", the author asserts, p. 52, that man's redemption has "its foundation in man's sin and consequent estrangement from God". Man's sin and estrangement from God was necessary as a *condition* of his redemption; but certainly not as the foundation of it; which is to be found only in God. In this chapter more than one statement needs amendment, *e. g.*, "He purposed that men should honor, love and have fellowship with Him". Did He purpose this for all men, or only for some?

In Chapter V, on "The Preparation of Redemption" (p. 67), he says, "God might have chosen some other manner of saving fallen man than by way of vicarious suffering". How does the author know that this is true? How can he be certain that God might have saved in some other way?

On p. 69 we read, "The second person of the Trinity, emptying Himself of His natural powers and traits, but carrying with Himself the essentials of His divine nature, voluntarily embodied Himself within this fertilized cell of human nature". Could these natural powers and traits of the Divine be laid aside, and the nature remain unchanged? Again, we have no difficulty in affirming of our Lord whatever is affirmed of either of the natures, once he had become incarnate; but we know of no adequate ground for affirming of the human nature everything affirmed in Scripture of the Divine; and no adequate ground for affirming of the Divine nature everything affirmed in Scripture of the human nature. That mighty hero of the faith, Martin Luther under stress, taught communication of attributes from nature to nature; but such a view is not taught by Scripture either directly or by implication.

Our author teaches (p. 72) that only such an explanation of the transference of properties from one of Christ's nature to the other "gives intelligence to the doctrine of the Real Presence in the Lord's Supper". But this doctrine of the bodily presence of Christ in the Lord's Supper is based on certain figurative passages of Scripture taken as though they were meant literally. One won-

ders whether Dr. Mellenbruch holds that in the Lord's Supper he, too, takes the body of his Lord into his mouth and "chews it as a piece of gristle".

In the chapter on "The Application of Redemption" (see pp. 104 *et seq*) hardly enough seems to be made of the creative work of the Holy Ghost, and of the subject of Effectual Calling. The doctrine of the preservation of the saints is almost ignored, the distinction between regeneration and conversion is obscured. In short, our author is Arminian in treating the application of redemption. Not even in his discussion of the means of grace does he seem to be thoroughly Biblical. Yet his book has much in it which is helpful, especially in his treatment of the doctrine of God and His Word supernaturally revealed. He tries to give the Bible the place of chief authority among the sources of his system—a fine example in this age, mad with conceit of its own human powers. He is also clear in his teaching, even when he is clearly wrong. He avoids getting into fogs. T. C. J.

CATEGORICAL IMPERATIVES OF THE CHRISTIAN FAITH. *By G. Campbell Morgan, D. D.* Fleming H. Revell Co, New York City. Pp. 119. $1.25. This latest book of Dr. Morgan is one of his best. He has borrowed the title from Kant, with an application of his own. He is writing not of Ethics, but of the *sine quibus non* of our Christian faith. He is naming the things that are assured and authoritative from the standpoint of intelligent apprehension.

There are six chapters: 1—"The Philosophy of the Supernatural", set forth in four key texts: John 1:1, Gen. 1:1, Heb. 11:3 and Deut. 29:29. A bit of clear thinking put in good homiletic form. 2—"The Full and Final Authority of the Bible." "The Christian religion believes in a supernatural revelation and accounts for it in the very nature of man." "The ethic of the Old Testament is not final. . . . Never reach the final ethic till we gather around the Person of our Lord and study what we call the Sermon on the Mount." The Bible is full and final authority on four fundamental matters: God, man, righteousness and redemption. In each case the teaching centers in the Person and Word of Jesus. Other chapters equally thought provoking and satisfying are the "Deity of Our Lord", "Saving Power of the Cross", "Ministry of the Holy Spirit" and "The Church". G. L. B.

ESSENTIALS. *By P. Carnegie Simpson, D. D.* Richard R. Smith, Inc., New York. Pp. 251. $1.50. This book is not intentionally Christian. It finds, however, its inevitable climax in Christ. The author's thought-processes are philosophical rather than practical, and the book, I would say, is impalpable and somewhat lacking in vivid, ap-

propriable concepts. Whether his references to "Semitic legends about a 'fall' in Eden" and "Ecclesiastical theories about its alleged consequences" express his own conviction about the Revelation, or only mark an effort on his part to raise the argument above all dogma, is not perfectly clear.

The author discusses "Love", and "Work" in their relation to "Life"; also, the profound question, "Why be moral"?; also human "Experience". Besides these, he presents for our thought "Belief in God", "old age" and "death". He believes that the gravity of honest human thought leads to God and he pays a right royal tribute to Jesus Christ and His teachings. There is no significant reference to the Saviourhood of Jesus, or to His Atonement, although the author finds the Person of Christ inescapably alluring and masterful. In his studied effort not to be Christian or even religious in his processes and conclusions, the author succeeds well enough not to satisfy either the purely philosophical or the thoroughly Christian type of mind. The writer is an evident scholar and his style is unique and arresting. S. M. G.

CATHOLIC TEACHINGS. *By Thomas C. B. Healy.* The Macmillan Co., New York City. Pp. 313. $1.50. This book bears the Nihil Obstat and the Imprimatur of the appropriate Catholic authorities. It is a popular exposition of the essential Catholic teachings, adapted for private reading by Catholics and inquirers, and for classes of graduates from catechetical instructions in secondary schools. It is an excellent book for Protestants, who wish a brief yet clear exposition of the teachings of the Roman Catholic Church, the teachings which that Church seeks to impress upon its own members. It will answer most of the questions which Protestants are likely to raise concerning Roman Catholic beliefs and practices, and will remove many common misconceptions. We commend it therefore to all who wish to inform themselves about the teachings of present-day Roman Catholicism. E. T. T.

WHY I AM AND WHY I AM NOT A CATHOLIC. *By Hilaire Belloc and Others.* The Macmillan Company, New York City. Pp. 246. $2.00. It seems to me that this book should be in the library of every minister, especially those who live in communities where the Roman Catholic Church has strength. The volume falls into two parts, each containing five essays. In the first, the Roman Catholics have their inning, led by Hilaire Belloc, Archbishop Goodier, S. J., Father R. Knox, Rev. C. C. Martindale, S. J., and Sheila Kaye-Smith. Next, the non-Roman Catholics come to the bat. Rev. W. Orchard, apparently not far from the portals of Rome, leads. He is followed by

Principal J. W. Oman, Professor A. E. Taylor, and the Lord Bishop of Gloucester. Here we have the arguments against Rome.

Manifestly in a few paragraphs we cannot make a resume of the book; but a taste of it may be worthwhile. The divergent attitude of Hilaire Belloc and of Dr. Oman toward Roman authority is interesting and suggestive. Abjectly Belloc thus submits himself in the opening of the essay: "Any chance words in this poor essay are wholly subject to authority. If I misstate a point in theological argument I accept its correction at once at the hands of authority." And yet, before he closes the paper, he makes this amazing assertion: "Within the Catholic culture alone is general freedom of discussion to be found, because within that culture alone are first principles constantly demanded, and because in that culture alone is Reason the ultimate test."

Over against an attitude like this, we have the clear and ringing words of Dr. Oman: "What I am dealing with exclusively is the claim of the sacerdotal hierarchy. What I do not believe is that the Church, founded on the Carpenter of Nazareth, can be rightly constituted by its clergy; that He ever contemplated its rule by a hierarchy; and that He handed on to its priesthood special sacerdotal powers." "People are spoken of as seeking the shelter of the Roman Church; and there is good reason in most cases for the description. But the question is whether mankind was ever meant to live in shelter, and whether our real safety is not upon the high seas, with no security but to carry on our course and have plenty of sea-room." "Freedom is a high and difficult task and men weary in it, and put themselves under what St. Paul calls the law." "Among the many fine qualities of St. Peter, infallibility never seems to have been one, and he was most deplorably wrong at Antioch." "In particular, this is the case with the primacy of Peter at Rome. There is not even an account of it like Livy's story of Romulus and Remus, though even it no serious historian regards as evidence. The Roman argument is little more than the possibility that it may have happened, which is no historical foundation at all. A tradition, known to be late and a reason for the rise of which can be given, adds nothing as evidence."

In this volume the arrogant spirit of Rome is found; also the fearless spirit of the Reformation. The book is immensely stimulating . D. H. O.

THE WAY OF THE SKEPTIC. *By Rev. John E. Graham.* The Dial Press, New York. Pp. 316. $3.00. If it is wise to seize an opportunity, then Father Graham is a wise man. It must be said of him that he has laid hold of an opportunity to present the doctrines and system of the Roman Catholic Church in popular form to a wide

circle of readers. The occasion of this book is that irreligious production of H. L. Mencken, "A Treatise on the Gods". Father Graham examines the methods of all such atheistic and skeptical attacks on religion and cuts the ground from under them. He is a vigorous thinker and has shown up these scurrilous assaults on the Christian Faith.

But the book is very much more than this, as a couple of quotations will show. On page 82 he says: "The precise trouble with many non-Catholics is that they conceive of the Catholic Church as a lifeless system, a mere round of empty external forms and ceremonies and unpractical dogmas." On page 145 he says: "The depth and bitterness of anti-Catholic prejudice blinds thousands of otherwise sensible people not only to the truth of the doctrines of Catholicity, but even to its many wise practices and ordinances that make decidedly for social betterment; blinds them likewise to their own glaring inconsistencies." The point of the book is to show that the Roman Catholic Church is not a lifeless system, but is a living power grounded in vital truth. Looking at the book from an apologetic standpoint, we must admit it is well done. It is a splendid supplement to that adroit book of Cardinal Gibbons, "The Faith of Our Fathers". Much is being said and written these days about the possibility of America becoming Catholic. Protestantism needs to open its eyes to the fact that Roman Catholics have an enticing and attractive way of presenting their Church that may win them multitudes. People are becoming heart hungry for religion, and they will turn to that system that offers them spiritual satisfaction. This book is not to be spurned. J. C. S.

A Modern in Search of Truth. *By S. T.* Frederick A. Stokes & Co., New York. Pp. 322. $2.00. This book manifests two marked characteristics of current religious thought. One is a tendency to syncretism, a culling of the best from all departments of human endeavor, as a modern religion. The other is the rejection of all dogmatism from religion and the substitution of an easy-going toleration for all faiths. The author gives us a rather unsympathetic epitome of orthodox Christianity. Then he presents an interesting review of modern cults under the heading, Mental Science and Occultism. There follows a splendid resumé of Hindu Philosophy. Perhaps the best feature of the book is the author's presentation of Recent Scientific Conclusions, largely in the words of the scientists themselves, and his very cogent argument to show that there is no necessary antithesis between religion and science. They are twin sisters effectively cooperating in the world. He gives a chapter on the Answer of the Experts in Practical Affairs. His conclusion is that the end of this syncretistic religion is "the realization of human

unity, and the intelligent organization of life in accordance with this unity, instead of according to the law of separate fighting and and competition". C. V. C.

RELIGION IN A CHANGING WORLD. *By Abba Hillel Silver, D. D., Litt. D.* Richard R. Smith, Inc., New York City. Pp. 246. $2.00. Abba Hillel Silver is the brilliant young rabbi of the temple, Cleveland, Ohio. He is still on the sunny side of forty and we may hope that "Religion in a Changing World" will be followed by other stimulating volumes from his pen. In recent years I have been impressed by the deep spiritual note in the writings and teachings of the younger Jewish rabbis. Of this, the volume we have in hand, is a striking example. Approved by the Religious Book Club, "Religion in a Changing World" has had wide circulation and frequent review. We shall content ourselves with the table of contents and a few nuggets of gold.

Insistence upon a spiritual interpretation of the universe and the application of religious values to life are the dominant notes of the book. These are the chapters: The Role of Religion in a Changing World; Science and Religion; The Church and Social Justice; The Widening Horizons of Social Service; The Church and World Peace; The One and the Many; Liberalism at the Crossroads; What Is Happening to the American Home; Education and the Good Life; How Shall We Measure Life?

Now for a few nuggets of gold. Here is a challenge to the materialist: "When materialism, which is not science but only an interpretation of science, will trace for man the successive stages by which insensate units of energy combine themselves through motion and organization into the pattern of Aristotle's or Plato's mind, when it will demonstrate by what unbroken process of continuity lifeless and mindless clay evolves into a being, thinking, aspiring man, and how a universe devoid of personality and will can give rise to personality and will in man, then there will be time enough to consider the relinquishment of a spiritual interpretation of life." "A trayful of mechanical toys, of engines and motors and radios and airplanes, is no adequate compensation for the irrevocable loss of idealism and hope and human pride."

Here is a thought for liberal-minded folk to ponder: "When Jew and Christian, Mohammedan and Buddhist, and men of all faiths, will realize that their source is one—God, and their destiny one—the service of man, and when they will join in the comradeship of labor to fulfill their common destiny, they will then have met. The walls of their churches may continue to separate them, but the spirit of their faiths will unite them. Their prayer books will continue to be many, but their prayer will be one." "There is a type

of good will which is based on indifference. 'I am a Jew, but I do not care very much about my religion. You are a Christian and you do not care very much about yours. Why, then, let us be broad-minded about it.' This is not good will. It is unconcern. For an unbelieving Jew and an unbelieving non-Jew, to be tolerant of each other's non-belief, is no achievement. It is when a believing Jew, who is profoundly moved by his faith, and a believing Christian, who is profoundly moved by his, discover a common basis for good will, that a significant event is consummated."

D. H. O.

THE CHURCH TODAY. *By P. Gardner-Smith, F. C. Burkitt and C. E. Raven.* Cambridge University Press, New York City. Pp. 379. Price 7s. 6d. This book is the third of a series published in the Church of England, and intended to "supply boys and girls with the kind of knowledge of the Christian religion and the Christian Church in the past that would explain to them the state of things by which they are confronted today". The first impression that we gather from its perusal is that, for boys and girls as we know them, the assumptions of knowledge are far too great, and the method of presentation entirely too advanced. Provided, however, "boys and girls" be interpreted to mean young people of college age, the objection would not hold.

The three authors deal in turn with the Church's Faith, Christian Worship and the Church's Task in the World.

To our mind the feature of outstanding value in Dean Gardner-Smith's portion of the work is his statement of the general theistic position. We do not recall to have seen anywhere the criticism of alternative theories—Materialism, Naturalism, Pantheism—presented in such brief compass as this with such simplicity, perspicuity and cogency. The unfolding of the specific content of the Christian message on the other hand is by no means so adequate, and to many will appear to leave much to be desired.

Dr. Burkitt's contribution will no doubt enlist its appreciative readers chiefly within the Anglican Church, or among those who are particularly interested in ritual. It is to be feared that others will find it dull and hard to read.

Canon Raven's section on the Church's Task in the World is by far the best of the book, and might fairly be characterized as the deliverance of a Christian statesman of sanity and vision. In a series of ten chapters he deals first with such matters as the Church's work in the Christianizing of Personal Intellectual Life, of Personal Moral Life, of Social Life; and it is very seldom that the balance is so well struck as we find it here between the personal and social tasks of the Church.

There follow chapters on the Church's Work in Christianizing the World, on Missionary Methods and Ideals, on the Church and the Present World Situation, etc. The case for foreign missions is restated, and the leading objections dealt with most effectively. At the same time the author argues, in a passage that furnishes much food for thought, that the missionary task has undergone, or is undergoing, a great change: that it can no longer be confined to individual conversions, but must touch the entire fabric of the life of the nations that are to be saved.

Very striking are the analogies that are drawn in more than one place between the situation of the early Church in some of its aspects and the situation as we see it today on the foreign field.

Altogether, Canon Raven, while it may not be possible to follow him in every argument or arrive with him at every conclusion, has given us something that is well worth reading—a broad and sane and (as we said) statesman-like document. L. G.

HUMANISM AND CHRISTIAN THEISM. *By William Hallock Johnson.* Fleming H. Revell Co., New York City. Pp. 154. $1.50. This book is by the distinguished president of Lincoln University and comprises the five lectures delivered on the L. P. Stone foundation at Princeton Seminary. The author makes a clear distinction between the two modern schools of humanistic philosophy, and throws his subject against a clear background of history, religion, science, philosophy and morality. It should be read by every person who wishes to be kept up to date on the religious and moral tendencies of this hour. And yet it is not heavy or technical. The style is pleasing and the material well arranged. One is delighted with many surprising summaries of other philosophic systems. Clear sentences, that shed light along the winding path of human thought, are frequent. The reader feels that Dr. Johnson is a friendly guide, who really wants to be one. Many interested ministers and laymen, who may not have the time for a laborious study of humanism, will welcome the terse information, as well as the Christian conclusions, contained in this book. J. B. B.

THE GROWTH OF THE IDEA OF GOD. *By Dean Shailer Mathews.* The Macmillan Co., New York City. Pp. 237. $2.50. This book by Shailer Mathews, and his next most recent work, "The Atonement and the Social Process", cannot be ignored by any student, seriously interested in the history of Christian thought, or in its modern statement. It is not easy reading, cannot be turned readily into sermons, will certainly arouse strong dissent in many of its positions, but is richly suggestive, throws much light on the growth of the idea of God, and gives practical help to one who is concerned

with presenting the idea of God to the scientific-minded man of the present day.

Dean Mathews believes that the idea of God arises from the vital urge of the life process to get in proper adjustment to such elements of the cosmos as are believed to be capable of personal response. It expresses itself in patterns, *i. e.*, analogies (such as Sovereign or Father) which are drawn from the social environment and which become so generally used, so literally interpreted, as to become a presupposition of thought and action. Thus God is not really a Sovereign. But it was natural in certain ages that he should be pictured as a Sovereign. The analogy became a pattern. God was conceived of as a literal sovereign. The fact of God's sovereignty then became the starting point from which a logical system of thought and life might be deduced. Says Dr. Mathews: "The ways of setting up help gaining relationships with one's fellows and superiors are utilized as patterns for the purpose of setting up similar relations with the superhuman elements upon which men feel themselves dependent."

In the past these patterns have been drawn largely from the field of politics. A god of a tribe was like a tribal chieftain; the god of an empire was like an Emperor. Anselm thought of God almost inevitably under the pattern of a feudal monarch and built his ideas into the structure of Christian theology, so that to this day the idea of satisfaction of divine honor or justice is the basis of the doctrine of vicarious and substitutionary atonement. The Reformers conceived of God after the pattern of an absolute national sovereign, who issued decrees according to his own immutable will. Calvinism especially was a consistent extension of new monarchial concepts in the field of religion. The God of Protestantism was set forth in the pattern of a national king dealing with a hopelessly rebellious humanity, electing those whom he wished to save, and leaving all others to the doom which was theirs because of their participation in the disobedience of Adam. . . . So long as there were unconstitutional sovereigns in Europe there was an unconstitutional sovereign God in heaven.

Dean Mathews' main point, however, is that the pattern for the idea of God must change, as our knowledge and experience changes. Men will continually seek to satisfy the demands of a life process by getting some sort of personal relationship with those personality producing and personally responsive activities of the environing universe with which they are of necessity in relationship, but as in the past the conceptions by which such relationships are aided and rationalized will be organized at the tension points between inherited patterns and those drawn from the creative thought of the day. In other words, we must sooner or later abandon our political patterns

(God as Sovereign, absolute or limited), our spirit patterns (God as Spirit), our parental patterns (God as Father), and present God in a new pattern derived from modern science. This pattern, which will come in the course of time, will not be very sharply defined, but will be a term of emotion susceptible of rationalization. It will be cast necessarily into personal terms. For God is our conception born of social experience of the personality evolving and personally responsive elements of our cosmic environment with which we are organically related. This conception of God is no more illusion than the scientific conception of the electron. Both are subject to experimental validation.

To the reviewer there is great value in Dean Mathews' presentation of the social factors which have gone into the formation of our ideas of God, in the part that patterns have played in influencing Christian thought and life, and in the author's own presentation of God in modern scientific terms. He feels, however, that he has neglected the Biblical basis of the doctrine, even the part it played in the thought of Anselm and the Reformers, and that in spite of the great help which he has given to the modern scientifically-minded man in his search for a Christian conception of the universe, men will continue to think of God in the pattern of parenthood, and in the pattern of sovereignty, neither of which will ever be outgrown, rather than in the pattern of "process"—that they will continue to pray to the God and Father of our Lord and Saviour Jesus Christ rather than to the "personality evolving and personally responsive elements of our cosmic environment". But we recommend this book to the serious and thoughtful readers of this REVIEW.

E. T. T.

PROCESSION OF THE GODS. *By Gains Glenn Atkins.* Richard R. Smith, Inc., New York. Pp. 577. Dr. Atkins has wrought for us in this book a pageant in which the gods of the nations march before our eyes as they were pictured by their worshippers. He has gone for his sources to the sacred books of the world's religions. He spent an entire summer in the Bodleian and Radcliffe at Oxford and the Oriental Department of the British Museum, and more than three years were given to the writing.

Beginning with totemism and fetichism, which he calls "faiths of the dark", he finds in nature worship the first clear emergence of a religion which adores, and which therefore may be called "the faith of the dawn". There pass before us in procession the gods of Egypt, Babylon and Nineveh, of Persia, India and China, of Mount Olympus, the Roman Pantheon and the Arabian desert. Then enters the Hebrew prophet, challenging the gods of the nations and declaring that Jahweh is the one only living and true God. The

procession reaches its climax in Christianity, which is presented as a "Drama of Deliverance". "It invested the death of Jesus with redemptive power and added the doctrine of the Atonement to the Incarnation. Then the Christian scheme of redemption set out to win the world. In its fully developed form it included creation from verge to verge and time from the dawn of time till eternity."

To those who are seeking a comprehensive treatment of the religions of the world, at once popular and authoritative, this book may be confidently recommended. R. F. C.

SCIENCE AND RELIGION: A SYMPOSIUM. *With an introduction by Michael Pupin.* Charles Scribner's Sons, New York. 1931. Pp. 175. $1.75. This book consists of twelve radio talks broadcast in Britain during the autumn of 1930. Six of the speakers are scientists or philosophers, and six of them are theologians. The list of their names is sufficient indication of the importance of the book—Julian Huxley, J. Arthur Thompson, J. S. Haldane, Bronislaw Malinowski, Arthur S. Eddington and S. Alexander, for the scientists; Bishop Barnes, Canon Streeter, H. R. L. Sheppard, Father O'Hara, Dean Inge and Principal Jacks, speaking for religion. It is a valuable little book, and one which the minister interested in modern thought should not miss. An interesting thing about the book is that religion rather than science seems to be the dominant thing in the minds of the speakers, and the emphasis makes one realize again how primal are springs of religion and how eternal its hope. No speaker in the group speaks disparagingly of religion. Dr. Malinowski, a brilliant anthropologist, announces himself as an agnostic sympathetic toward religion. His lecture, noble in its loyalty to such truth as he sees and tragic in its haunting sense of need and failure, is a remarkable statement of the place of religion in human life. All the others are believers in some kind of religion, though in one or two cases, notably in that of Huxley and of S. Alexander, it is a religion that offers little comfort or help. The outstanding lecture, as might be expected, is that of Professor Eddington. It is worth the price of the book. After pointing out that in forming a theory of the universe the fact of primary significance is that man stands here with his questionings and his concern with "truth, righteousness, sacrifice", in his conclusion he says to the Christian who would ask him for religious certainty from his science: "It does not fall within my scope to give the questioner the assurance he desires; I doubt whether there is any assurance to be obtained except through the power of the religious experience itself; but I bid him hold fast to his own intimate knowledge of the nature of that experience. I think that will take him closer to the ultimate truth than codifying and symbolizing can reach." Next in value to

Eddington's I would put the lecture by Sir J. Arthur Thompson, the great Presbyterian layman of Aberdeen, who among living scientists has been one of the most uncompromising defenders of the rights of religion. It must be remarked that though all of these men are sympathetic with religion, they all, theologians and scientists alike, with the exception of Father O'Hara, agree that when religion has attached to itself ideas that are inconsistent with widely recognized findings of science, those ideas must be modified. Of the theologians Dean Inge, with his usual forthright speaking, and Principal Jacks present the most important discussions. Dr. Jacks sums up the whole discussion in a brilliant and effective way, presenting in his conclusion a very wise suggestion. "Such being the nature of the conflict," he says, "how can it be brought to an end? In one way only, so far as I can see—*by each side resolutely going on with its own work*, the one of affirming truth against error, the other of affirming good against evil, making no attempt to force a verbal reconciliation, but confident that the deeper they get into their business the nearer they will approach one another, until finally they meet at the same point and discover that all along they have been serving the same cause and obeying the same master."

J. J. M.

THE NEW DIVINE ORDER. *By Karl Heim, D. Theol., Professor of Theology in the University of Tubingen, Germany, translated into the English by E. P. Dickie, B. D., with a foreword by Professor H. R. Mackintosh, D. D., Edinburgh.* Harper & Brothers, New York. 1930. Pp. 124. $1.75. To the reviewer the most significant movement in Germany today is not the much heralded Barthian movement, but the movement led by such men as Heim of Tubingen, who are boldly reaffirming many fundamentals of the Christian faith. Karl Heim's products are worth reading. As a theological professor he attracts perhaps the largest audience to his lectures of any man in Germany. He lectures in a fascinating and picturesque style. He is a masterful preacher. His published sermons have about them a grace and beauty of style. His interest and knowledge go into wide fields. At the Jerusalem Mission Conference he was an outstanding leader. His theological outlook is deeply influenced by his mastery of the natural sciences and philosophy. He is at home in the world of thought.

Mr. Dickie has given the English-speaking world in this little volume the first approach to Karl Heim. In 1928 a large book of some 728 pages was published by Karl Heim, entitled "Glauben and Leben". This large book was a collection of addresses and essays prepared by Dr. Heim during the last quarter of a century, and, as Dr. Heim says in the introduction, was intended to present the de-

velopment of his theological thought through the years. From this volume of thirty chapters, our translator has selected three of Professor Heim's most recent and most characteristic essays. Two of these were first published in German magazines in 1926 and 1927, and the last was delivered as a missionary address in 1927.

Heim maintains in his introduction that intellectual achievement has once more reached the point, when it is discovered that the whole division into departments such as philosophy, history, science, is only an artificial separation of things which belong fundamentally together. He does not believe that the whole of life can ever be understood apart from ideas of eternity and God.

The first essay, "Supernatural Healing", begins with a statement of the breakdown of the closed system of mechanistic materialism. There has come into sight again the point of unity between Will and Matter. Science today is revising the whole conception of the relationship between Consciousness and Matter, Will and Nature. From this he passes to a study of that which we call "Time". He would redefine this term, not as that which the old interpretation mistook for a spatial line, but "we have two states, which run without interruption through world history, the state of the present, in which everything is indeterminate and arbitrary, and the state of the past, in which everything has become unchangeable. In the indeterminate and arbitrary present, when all is fluid, Will is the determining factor. Then in the whole universe, confronting facts in the large, we are given two choices, either this will power is a blind "chaotic tumult of conative forces", or—there is God. Admit God as a Supreme Will of the universe and there is place for miracle. "Miracle is the victory of God in the strife of spiritual powers."

The last essay, "The Message of the New Testament to the Heathen World", was originally delivered as a missionary lecture. Heim inquires in this essay as to what was essential in the early Christian message as it was presented to the heathen world. The early Christians went out confident that they had a message. What was it? We find these essentials in Paul's address on Mars Hill. It falls into three divisions:

1. "God, Whom all men are dimly aware of, is not an unknown x, but a 'living God', a Father of His Creation, Who enters into relations with us, and pursues a definite plan with the world and men."

2. "God has appointed a day of judgment for the world at the end of the contemporary history of man, in view of which all must repent." The God Whom the heathen world is dimly seeking calls us to account. The world is moving to judgment.

3. "God has appointed as judge, in the day of the judgment of the world, a Man in whom every destiny is determined. By virtue

of the fact that He has awakened from the dead, this Man appointed by Him, and has made Him alive, faith is possible, and therefore escape from the judgment and a new existence." For humanity burdened with guilt, there is only a single world problem, Is there reconciliation with God? The Message of the New Testament is that there is reconciliation through Christ. The New Testament stands like a great cathedral with doors open to the heathen world. The Synoptics and the Book of Acts are one portal. Here you have the Christ who redeems from evil. Even today, says Heim, it is the same message of redemption from evil, especially evil spirits which makes Christianity grip the hearts of the primitive African. The Gospel of John is another gate, bridging over between the testimony of Christ and the philosophy of life, which seeks escape from this world. For the Hindu, Buddhist, the many people of the East, who are seeking redemption from the world of multiplicity, the Gospel of John shows the doors to God. The third doorway of the New Testament is found in Paul and the book of Hebrews. Christ is the end of the law; He is the eternal high priest. It speaks to the man who has sought and not found. God saves a man without the works of the law. This universal message of the New Testament transcends contradictions in which Christianity finds itself. Its message is of the future, but concerns present reality; the message is completely individual and also completely a social gospel.

When one reads a book by Karl Heim one feels that here is a man who is conversant with all the trends of his time, who still believes, and whose message is clothed in the thought forms of the twentieth century. H. B.

## PRACTICAL THEOLOGY.

INDUSTRIAL VILLAGE CHURCHES. *By Edmund deS. Brunner.* Institute of Social and Religious Research, New York City. Pp. 185. $1.50. The Institute of Social and Religious Research was organized in 1921, with John R. Mott as the President of its Board. It is an independent agency for applying scientific methods to the study of our many socio-religious phenomena. Under the direction of the Institute, Dr. Brunner has been making a study of the American village and presents here the sixth book of the series. Every one of these ought to be read by the minister or layman who would know what are the forces making and molding American life.

In a previous volume the author dealt in a comprehensive manner with the American Agricultural Village. Here he examines a sample of the 4,000 villages in the United States which have nothing to do with agriculture and are neither strictly rural nor strictly urban in character. The 4,000,000 Americans inhabiting these vil-

lages depend for their livelihood on some dominant industry—cotton, coal, lumber or some other manufacture. The Church has always found in these places a baffling problem and has often passed by without attempting a solution. Dr. Brunner offers no new or novel plan that will build or maintain an industrial village church; such things are done only by prayer and hard work. The book does, however, present a careful analysis of the distinctive characteristics of industrial villages and ought to be read and studied at the present time by many among us in the South. P. D. M.

SOME SOUTHERN COTTON MILL WORKERS AND THEIR VILLAGES. *By Jennings J. Rhyne, Ph. D.* University of North Carolina Press, Chapel Hill, N. C. Pp. 212. $2.50. This study was made by Dr. Rhyne in connection with the Institute for Research in Social Science in the University of North Carolina. It includes a personal first-hand study of 500 families comprising 2,362 individuals over six years of age, selected from four types of North Carolina mill villages.

So much has been said and written in justification and condemnation of Southern cotton mill conditions that one hardly knows when he is confronting facts and when he is hearing oratory. For this reason, in addition to the great importance of the subject, one welcomes this exhaustive, fair and scientific study by a keen and impartial observer. The author does not make things out as bad as some folks, but he does set forth facts with unerring accuracy.

The book does not reveal the names of these two thousand odd persons studied, but nothing else is omitted. The twenty-seven brief chapters cover the mill family, wages, mobility, housing conditions and educational status, through community activities, religious life, juvenile delinquency and crime. And one lays down the book with a feeling that he has seen a fair cross section of Southern cotton mill life.

People outside mill communities who are going to concern themselves over the mill problem ought to read this book to know what they are talking about.

Only four pages are given to religion, but they are revealing pages for the readers of this REVIEW. Of the 1,331 persons studied above fourteen years, 70.9 were church members, but only 1.9 were Presbyterians. That does not exclude them from the Kingdom, but it does raise some questions our Church might do well to ponder, especially when the figures come from the very heart of Southern Presbyterianism. P. D. M.

AMERICAN CHARITIES AND SOCIAL WORK. *By Amos G. Warner, Ph. D.; Stuart A. Queen, Ph. D., and Ernest B. Harper, Ph. D.* 615

pages. $3.75. Thomas Y. Crowell Company, New York City. Those of us who had for years used Warner's "American Charities" as a sort of Social Work encyclopedia were anticipating with keen interest a recent announcement by the Crowell Company that the book was being revised and would soon be available in an enlarged form. We are glad that with the coming of the new work Warner's classic work is retained almost intact. It will be well for readers of the new volume to remember that Warner's original work was published at the height of the industrial revolution in England; that the problems in America were entirely different to those of England; that the whole outlook on the social task of the Church in the United States has been changed since the original work was published and that this volume gives us therefore both the new and the old. The language, the program, the technique and the personnel of social work have greatly changed in this generation. Sometimes we wonder if Church people fully realize this. The history of social work in the United States forms one of the most thrilling subjects one can pursue. This revised "Social Bible" is a sterling contribution to such a study and an indispensable manual to the consultant on social questions or problems. The contribution of the authors to the study of "case work" is of great help to orphanages and all institutions dealing with case work types, and to all Christians interested in helping. The book is elaborately indexed and carries complete bibliographies. R. C. L.

WHAT'S RIGHT WITH THE RURAL CHURCH: AN APPLICATION OF CHRISTIAN PRINCIPLES TO THE NEW RURAL LIFE. *By Ralph A. Felton.* Presbyterian Board of Christian Education, Philadelphia. 1930. Pp. 150. Price, 75 cents; cloth, $1.00. Dr. Felton has been for a number of years instructor in Rural Church Work in Cornell University and is conversant with his subject. This book is constructed as a study-text book with twelve chapters. The author is a teacher and has written a treatise suitable for classes in churches, conferences and schools. To know about the country church and its problems and possibilities is to be interested in the subject. The book is suited not only as a study book for all churches, but should prove of especial value to the country ministers and other religious leaders in the rural areas. H. W. McL.

PUTTING THE CHURCH ON A FULL-TIME BASIS. *By Rev. A. W. Beaven.* Richard R. Smith, Inc., New York. 236 pages. $1.00. The shifting standards of our times, the confusion of thought that surrounds us, and the breakdown of the home makes the need of efficient churches imperative. Each pastor desires an efficient church. "What methods are effective?" is a question that interests all who

are engaged in church work. In this book Dr. A. W. Beaven discusses his own laboratory experiments at the Lake Avenue Baptist Church at Rochester, N. Y., which have developed this church in its various phases of activity and have made it an organization of power and influence in the life of his city.

Discussing the relation of the Church to the children and youth, he suggests the advisability of having a three-period session plan on Sunday. The time allotted to the teaching of religious instruction in most Sunday schools is inadequate. He would suggest three periods of forty-five minutes each, one for worship with the morning congregation and two for study and instruction. Many helpful suggestions are given as to the Church's relationship to men and women, its finances, its evangelistic program, missionary enterprise, homes of its people and community contacts. There is much of value in Dr. Beaven's helpful and sane suggestions as to how one church put religious education in the home, developed leadership, financed its work, instituted week-day classes and touched the whole life of a city. J. L. F.

# UNION SEMINARY REVIEW

Vol. XLIII. JANUARY, 1932. No. 2.

## A PRINCE AND A GREAT MAN HAS FALLEN IN ISRAEL!

There is but one heart on our Seminary campus today, and it is sore. In the death of Dr. Eugene C. Caldwell his colleagues on the faculty have lost a gracious and beloved friend, his students a scholarly and prophetic teacher, his Church a wise and fearless leader. The REVIEW hopes that in the near future it can present to its readers the inspiring story of his life and work.

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When the Editor-in-Chief became critically ill I was asked to prepare the material in this issue for the press. I found most of it already arranged in a folder, with a statement outlining what was to be included in the January number. The articles had been so carefully edited that there was little left for me to do. What a lesson it was in preparedness to find work so nearly finished two weeks before the date set.

Unfortunately, the editorials had not been written. There were a few notes indicating that his mind was at work on them, and that he had a great message for the Church in one of them, at least.

Dr. Caldwell had hoped to feature this month short articles from a number of distinguished men which would serve as guides to the new books in various fields. So many responded to his invitation that we shall be able to continue this feature in the next issue.

W. TALIAFERRO THOMPSON.

# NEW TESTAMENT APOLOGETIC TODAY.[1]

JOHN E. KUIZENGA, D. D.,
*Professor of Apologetics, Princeton Theological Seminary, Princeton, N. J.*

When Daniel Webster rose in the United States Senate to make his great "Reply to Hayne", he asked first of all for the reading of the original resolution. After a protracted period of debate, stirring violent prejudices and convictions, it seemed desirable to get back to the real questions at issue, freed from the extraneous matters debate had injected.

That was discretion we shall do well to imitate at this time. The Christian religion has been a subject for debate since it originated, and it is not less so today. True, there are some now, as there were in the time of Butler, who consider Christianity at length so completely discredited that intelligent men no longer debate it, though these celebrants at the wake do not seem overjoyed at the final demise.[2] True also that these emancipated gentlemen who proclaim this ultimate and final peace do not seem to maintain for themselves even conventional morality, not to speak of providing moral power for the multitudes.[3] Truer still, the fundamentalists, gratuitously fitted out with cap and bells by their opponents, still hold the multitudes of our people, and produce still the authentic wonder of lives reborn into peace and joy. Books and articles on Jesus Christ, morality, theology, even on preaching, are in great demand; the multitude seem to say with Emerson:

> I like a priest, I like a cowl,
> I like a prophet of the soul;
> Yet not for all his faith can see,
> Would I that cowled churchman be.

A group of scholars who have discarded the Christian tradition are giving the Almighty a chance to prove himself

over again in the professor's laboratory: "Let us see whether the Lord is among us or not!" In the realm of physical science great jagged rocks of fact seem to have ripped open the whole side of the unsinkable Titanic of Impersonal Mechanism. All seem agreed that we are building on higher cultural ground today than ever before, but there is a welter of sounds and a confusion of tongues. May it not be that in the course of the long debate the real question at issue has been lost sight of? Albert Schweitzer lays to the charge of Frenssen's Hilligenlei that in his zeal to read all that the critics had written on the Gospels Frenssen had evidently forgotten to read the Gospels themselves. Might it not be well to imitate the discretion of Webster by turning to the New Testament itself to see what are the questions at issue and what are the proofs advanced? That would seem to be not only good sense, but also eminently fitting for an institution and for a theology which still humbly profess faith in the Scriptures as the only rule of faith and practice.

Let us ask—

## I. What Is the Actual Apologetic of the New Testament

as it is today and as it has always been in the book itself?[4] Soon or late thinking men ought to do just that, and it is quite possible to do so without waiting for the last lusty offspring of criticism to be hatched and dispatched. Such an approach is at least not more naive than the notion that faith must await anxiously the last critical investigation.

### 1. *The Apologia of the Apostles.*

The New Testament may be looked at from two viewpoints: We may see in it the faith of the witnesses, or we may see in it Jesus the Christ in his life, teaching and claims. For the purpose of showing the Apologetic, it is simplest to look, first of all, at the apologetic of the Apostles. The substance of the testimony to Jesus may be made out with no

great degree of difficulty. Jesus of Nazareth, B. C., Virgin-born, in no sense a product of contemporary schools, lives and dies among them in such a way that the believers accept him as the pre-existent Son of God, now become incarnate, the true Messiah of the Jewish Scriptures, the revealer of God, atoning by his death for the "many", the present disposer of the forces of redemption to produce the new humanity and the kingdom of God, and he is to come again to judge the quick and the dead. This, which is but a transcript of the faith of the church, is in the New Testament so clearly that it can be avoided only by a process of making the New Testament something which it is not as it stands.[5]

The reasons why these witnesses are believers in Jesus of Nazareth may also be clearly perceived. They are certain about it because of a great transforming experience, an influx of power by the Spirit of God, filling them with great wonder at the works of Christ, giving them power to do wonders in the name of Christ, and making them new creatures—redeemed.[6] In the revealing splendor of this experience they see clearly all their past experience with Jesus, and know at last fully and completely, "their faith triumphant o'er their fears", what it was then heard and saw in him that held them to him in spite of all that they or their age had anticipated. So they proceed to set up article by article their creed not only, but the reasons why they held it, not indeed as producing a Jesus different from what he had been, who should answer to what they felt must be, and by a process of having brought anew to their recollection what he actually was, but what they did not so fully see the bearings of at the time.[7]

And here is the substance of that Apologetic. This Spirit-baptism, transforming their lives, becomes a clear confirmation of the resurrection and ascension of Jesus, and of the promise of the Spirit that he had made in connection.[8] The resurrection, which he had predicted, and of which they had had such definite proofs, now stands out, and they assert it with appreciation of its central significance.[9] The radiance of that resurrection throws a light back over the Old Testa-

ment, making clear passages long known, though but dimly understood, so that they see that prophecy had foretold just what they now experienced, and how the uncorrupted Christ must leave the tomb empty.[10] The testimony of John the Baptist, the last of the prophets concerning Jesus, "the mightier one", preferred before John, who was to baptize with the Holy Spirit and power, and how the descent of the Spirit and the voice from God pointed him out—all this falls into place.[11] Because Jesus is Lord and Christ, Son of God, they understand the significance of the beauty of his good life,[12] and of the healing, redemptive work which he did as they remember it so clearly—the "powers, wonders and signs" being in themselves signs of God's approval.[13] This coming of the Spirit, crowning the marvel of the resurrection, casts its light over what had been so utterly gloomy, his betrayal, arrest, crucifixion and death; for it means salvation, remission of sins to be proclaimed in his name to all people,[14] and they remember now with new appreciation and insight how Jesus had told them of it all, and how he interpreted in the Scriptures these things concerning himself.[15] There seems to be no reasonable possibility of doubting that in this Spirit-wrought power, conviction and moral-spiritual transformation of the witnesses, we have the key to their apology for their own lives and faith,[16] and their motive for their almost meticulous remembrance of their life with their Lord and Master.[17] In that remembrance they find at once their defense, their spiritual nutriment and inspiration, and the test of that great faith and experience which made them what they were, in spite of all contemporary influences and forces brought to bear upon them. This is the united voice of the epistles of Paul, of the book of the Acts recently so remarkably confirmed, of the Hebrews, of the fourth Gospel, and of the Synoptics as they stand, as well as of the conjectural synoptic sources—and this, it seems, reasonable to accept as the result of the critical battle that has raged so long, as it must be summed up to the mind of both the unsophisticated and of the sophisticated reader of the New Testament.[18]

## 2. *The Apologia of Jesus.*

But in this way, just because we get from the witnesses the true Jesus, not transformed, but as he was, we are in possession of the Apologetic of the Master himself. It is true to say that Jesus assumes Theism, with the Old Testament as inspired record of revelation and prophecy,[19] but it is so inadequate a way of putting it that it almost becomes a falsehood; Jesus did not assume Theism, he lived it, he incarnated revelation,[20] and so completely accepted prophecy that in his view no word of it can be broken, it can only be fulfilled.[21] We see also that this Jesus had his own sense of the significance of his own perfect life as proof of his own claims.[22] His own amazing conscious harmony with the will of God he himself regards not only as the explanation of his peace and power,[23] but as the revelation at once of the Father's good pleasure in the Son,[24] as the revelation of the Father's own glory, and of his redemptive will. He refers to his own words, his teachings, as enough for faith in his own claims,[25] as containing a revelation of heavenly things man cannot know by his best culture,[26] so that he speaks with power, divine authority, and yet with his own divine right.[27] He knows he has it in him to do signs, wonders and powers, but he holds this ability as Son of God in resolute service of the kingdom as morally and spiritually redemptive;[28] this power is the Father's testimony to the Son,[29] and the signs are so indubitable, and so revealing that they are sufficient in themselves to justify belief in his claims. He appeals also to his own coming resurrection as a sufficient sign of his authority, power and mission.[30] He regards his own interpretation of Old Testament prophecy, and its fulfillment in himself as he thus interpreted it, as sufficient guarantee of his significance as transcending the ages and as being the judge of the eternal destiny of men.[31] This Jesus insists most solemnly on the integrity and reliability of his own testimony to himself,[32] and includes in this testimony to himself his claims as new head of the spiritual enterprise of the new world-wide king-

dom.[33] He asserts most unequivocally in the most solemn moments of his life his unique relation to the Father, his full revelation of the Father, and his coming again in glory to judge all men.[34] Such is the Jesus they knew, and such is the apologetic and polemic of his teaching, such his life and death and resurrection and present living power, and all of these won the disciples of faith in him as they now fully saw him and recollected him. It was in this way that he made them see him as the Messiah of the prophets, the unique Son of man, the Son of God, the Prince of Life, the Suffering Redeemer, the ruler of all forces of redemption, and as coming restorer and king in the sure consummation of the purposes of God.

### 3. *The Apologia of the New Testament.*

On the basis of this testimony of the witnesses and of Jesus himself it becomes possible to find the Apologetic of the New Testament. Just how to put it is a mere matter of arrangement, and my own statement of it here must, of course, be very brief and summary, but substantially it consists of the following elements:

(a) The Old Testament viewpoint, God immanent and transcendent, with revelation, prophecy, miracle, creation, moral-spiritual order and goal; man's moral-spiritual capacity and true destiny, as well as man's fallen condition.

(b) The argument of prophecy—not only the argument from Old Testament prophecy as fulfilled in Jesus, thus marking him as true Messiah, but prophecy itself as in the Old Testament and as in Jesus' own prediction of his death and rising again, and his prediction of world-wide preaching in his name.

(c) The argument from the (sinless) perfect life of Jesus,—as achieved perfection so well put in the older statement of his active and passive obedience to the (law) moral ideal.

(d) The argument from the unique superiority of his teachings—on ethics, on the nature and needs of man, and the nature and purpose of God, as these made instant and continued appeal.

(e) The argument from miracles: not only as producing in his followers the conviction that God vindicated the claims of Jesus as the servant and revealer of the Father; but also the miracles as claimed by Jesus himself to be the witness of the Father to him, worthy in themselves to produce faith in him; and with this, the indubitable claim of the apostles to the accrediting miracles themselves performed.

(f) The argument from the godlike quality of his total and detail life, so that his followers worship him as God even before Pentecost.

(g) The argument from Christian experiences as a real salvation answering all the needs of man, so that life becomes safe,—sanctified and sanctifying in a world of distress.

(h) The argument from experienced Theism: neither in Jesus nor in the witnesses is the Theism merely the theism of natural religion with its arguments; both in Jesus and in the apostles it is a natural religion experienced and thus known to be true with a certitude no argument can give. In him it was the calm experience of the Father's love and testimony and sustaining power. In them it was the assured Theism that sprang at once from what they had seen in him and experienced in themselves, which made the arguments from Theism even when they used them coruscating with the glory of God in the face of Jesus Christ.

This is, of course, but rapid, sketchy summary of what has been worked out in painstaking detail by others. But even such a summary—possibly all the longer because it is so short—is enough to put one into a sort of delicious amazement that the heart, and very probably the body, of all needed and possible apologetic is already here. No doubt that there is apologetic need of adding to these arguments—if we can. No doubt there is reassurance for the faith in seeing how in the midst of apologetic battle with arguments of other days, these old arguments come forth with renewed power. There is even something almost humiliating in seeing how in the midst of the struggle we have sometimes relied chiefly on our own frail power, looking too little to this strong rock of certainty upon which storm after storm of assault has broken in vain.

Inevitably today, because of certain raucous venders in the cultural market place, we are constrained to ask:

## II. Does the New Testament Apologetic Hold Good?

We cannot, of course, be surprised that it should be questioned: the disciple is not above his master, and if they called him Beelzebub, his disciple today need not be surprised if effort is made to discredit Christianity as a stupid superstition, or if its advocates are considered quite impossible. Christ and his followers met immediate and violent opposition. "He must reign until he has put all enemies under his feet," and the enemies have strong convictions about the prospect.

New Testament Christianity must be attacked: its Theism and its God-man are so unique, the resultant claims on men, and the announced penalties for refusal are so definite and pretentious, that if Christianity is not true, it ought to be ended. But equally, if it is true, it ought to be defended. In not a few centres of learning and culture the attitude is positively negative. To stand whole-heartedly for such apologetic and polemic as we find in the New Testament is to be considered naive, intolerant, anachronistic or provincial. We

must therefore take notice of a battle on a wide front. As thinking men—for such we seem at least to ourselves—we must reckon with contemporary culture, and there is the positive injunction that we must be prepared to give an answer (apologia) to every man that asketh a reason for the faith that is in us.

### 1. *Naturism.*

There is today a concerted attack from what, for want of better term I shall call Naturism. It is the cult of those who have accepted the appetitive, passional life as the essentially human. For them hedonism, more or less refined, is the ultimate axiom of life. Anything that proposes to curb a life of pleasure is "Puritanism", and they exhaust the language of malediction against this foe of humanity. Such "Naturists" would, of course, consider us hopelessly naive if we said their attacks are to be expected because "the natural mind is enmity against God". But the new psychology makes a startling contribution to the truth of man's depravity. Voluntarism, with its dogma of the hypocrisy of all "rationalizing", makes it only too clear that man as he is does not propose to be led by thought, ideal and moral standards.[35] Freudian pan-sexuality, with its rather nauseous explanation of so much in life, which the later schools of the unconscious all discount more or less,[36] the analytic and the individual psychology with their emphasis on self-assertion in so many forms;[37] the momentous role assigned to instinct by great American psychologists;[38] and those explanations of mysticism which find even in Christian mysticism an unsuspected manner of ministering to food, safety, sex and social craving.[39] All of these are saying startlingly many things about human nature which a generation ago were considered the vicious slander of man by the orthodox theologians. Such sociologists as Cooley and Ellwood,[40] showing us how "hardly" we hold our social and moral gains, and how widespread is the paganizing of society; the impossibility of explaining instinct as mechanism, the new-old conception of racial memory;[41] the passing of that form of the science of religion which,

like the magician, produced all the forms of religion including Christianity out of the primitive hat of animatism,[42] all these combine to show us that he who says the true conception of total depravity is dead and gone really makes a deal of noise, but is not otherwise seriously disturbing. We shall not be disturbed, therefore, by those whose "hedonism" is frank and brutal,[43] nor by those whose advocacy of "sex-adventuring" would make marital fidelity a rare and impossible event on earth.[44] They must attack Christianity, and they always have, ever since Paul met and attacked such "naturism" in the ancient world.[45] "The natural man receiveth not the things of the spirit." At the same time current conceptions of "catharsis", "sublimation", "transferance", "new pattern ideas", "re-education",[46] as well as the nobler range of truth offered for "human nature and its remaking",[47] show us only too clearly the need of "help and healing", which, if we reckon with the failure of all our present efforts to produce even conventional morality and good citizenship, must be a "help and healing" that cometh from above. There is still great point to the old *votum* with which erstwhile men so solemnly opened the official church service, "our help be in the name of the Lord who made heaven and earth".

### 2. *Naturalism.*

There is also the persistent attack on Christianity from what is by common consent called naturalism. It is necessary and inevitable that we should sharpen the antithesis between naturalism and supernaturalism, and to say that Christianity has a supernaturalism of its own which refuses to bow the knee. The time is come, however, to question both the terms and to insist on more exact definitions and defining of positions. It is high time for example to insist that Naturalism is not mere scientific method, pure inductivism and empiricism. Christianity has nothing to fear from the inductive and from the empirical method—it is Christianity alone that gives hope and meaning to the empirical method. Naturalism is inductivism and empiricism with an *a priori*

philosophy "bootlegged" into it.[48] There is no other definition of Naturalism possible than to call it that form of explanation which sets up *a priori* what it regards as the only possible "usual" of forces with resident laws, and then tries forcefully to explain all the "unusual" from its own unestablished viewpoint. So we have had a naturalism of mechanism which denied the reality of everything except matter and physical energy.[49] We have had a naturalism of biology, denying the reality of everything save matter and life.[50] We have had a naturalism of psychology denying everything except actualistic conscious states,[51] and still a different naturalistic psychology denying freedom, morality and spirituality. We have had a naturalism of sheer "ironed-out" immanentialism, denying transcendence altogether,[52] and finally, we have had a naturalism accepting a supernatural shorn merely of miracle.[53] It is very difficult to free oneself from the suspicion that in each case the accepted "usual" was arbitrary.

Now the astounding thing that has been happening of late has been the steady discrediting of all the "usuals" of naturalism by the simple fact that unusuals do happen, whether we can make room for them in our "assumptions" and "purview" or not. Nor let anyone suppose that the argument from "gaps" is the argument particularly of Theism.[54] It is the argument of Theism only incidentally; it is primarily the argument against inadequate *a priori* hypotheses. It began as the argument against the inadequate Deism that shut up God outside of the world into some distant past, and proved that God does work in his world after all.[55] The only alternative we face today is the successive raising of our hypotheses until they are adequate to cover facts, or the slaughtering of facts to fit our arbitrary hypotheses. Today this inevitable broadening of hypotheses and discrediting of the slaughter of innocent facts works powerfully into the hands of the Christian apologist. Let me give some examples of this assertion.

In those philosophies which assert that impersonalism is the ultimate truth established by science the mortality rate

is high.[56] One has described Christian ministers today as frightened children clinging to the skirts of Eddington.[57] For not a few of them there was good reason for this fright and hiding behind the skirts; for when men have given up all conception of authoritative revelation, and have staked all religion on the appeal to science as Caesar, then they must go to Caesar, and his latest reprieve is a matter of jubilation. At any rate, the intelligibility of the world is once more a sign of intelligence at work, and among the first scientists impersonalistic mechanism is dead as any nail in town. The very terms by which God was conjured out of his world are now seen to be not incantations of power, not great inductions indubitably established—they are seen to be but assumptions *a priori,* not of the whole mind, but of the logical intellect or understanding only.[58] The net that was to catch and hold the universe has tangled up this specimen hunter and does not seem large enough to hold even him. Indeterminacy at the very heart of the atom opens up anew the reasonableness of freedom, moral order, the supernatural and the miracle. The hastily impanelled coroner's jury has been premature in its findings, the corpse persists in sitting up at the inquiry. No wonder one whose orthodoxy cannot be charged with being meticulous complains that ministers have allowed themselves to be brow-beaten too long, and that they might better have been engaged in preaching the gospel, though science did seem against them.[59] Impersonalistic mechanism, chilling with fears the hearts of so many, has had an "impossible" fall, like the equally "impossible" fall of Sennacherib, but it seems at present just as effective.

The Assyrian came down like a wolf on the fold,
And his cohorts were gleaming in purple and gold;
And the sheen of their spears was like stars on the sea,
When the blue wave rolls nightly on deep Galilee.

But the angel of death spread his wings on the blast,
And breathed in the face of the foe as he passed;
And the eyes of the sleepers waxed deadly and chill,
And their hearts but once heaved, and forever grew still.

On the basis of a wide survey of science, one of our best minds asserts that there is no longer any scientific ground for the rejection of miracle.[60] He says, moreover, that that is just as true of that naturalism which has operated in the historical and literary criticism of the gospel.[61] Strauss was the initiator of the revolt against miracle from a new viewpoint. Opposed alike to the "vulgar rationalism" and the old "supranaturalism", he had to oppose "miracle", "supernatural prophecy and revelation", because his sane "supernaturalism" was to eliminate any kind of "inbreak" of the transcendent into the sheer flat immanentialism of Hegel.[62] Even Albert Schweitzer, in his exhaustive survey of the whole development of the search for the historical Jesus, cannot say that the miracle and the "inbreak" supernatural have been disproved—he can only say that they have been dropped from consideration.[63] Sanday, after his thirty-year investigation, can say only that we must retain the supernatural inbreaking transcendence in prayer, if we would remain Christians, but he insists we must as moderns put a question mark by the side of the miracle narratives.[64] Of that very position, however, Wright now says that neither on the grounds of historical nor the grounds of literary criticism can we eliminate miracle.[65] If the miracles are to be eliminated, it must be on other than scientific, historical or literary grounds. That means, of course, that Wright would construct Jesus on the basis of some other, to him, acceptable "usual". But this reconstructed Jesus seems to have a hard time of it. The so-called modern Jesus, acceptable to Neo-Kantianism, and freed from the metaphysics which Hellenism was charged with foisting upon him, proves in the hands of the sharp Schweitzer, to be not only a poor creature "made in Germany", but utterly impossible on the simple basis of facts of eschatology.[66] The Jesus of the New Testament is too strong both for the eschatological Jesus, and for the newer mythical Jesus constructed of comparative religion and the universal innate language of the Freudian unconscious.[67] There is a uniqueness in that New Testament Jesus, which refuses to vanish at the behest of the

various "naturalistic usuals". That Jesus, supernatural, miracle-worker, atoning Son of God, who was the Messiah that is to come again to judge and to bring in the new age by transcendental crisis, was not the product of Paul, nor the fourth Gospel, nor the Hebrews. These were already heir to him, as were the Synoptics, as were the primitive Mark and "Q"—so far as they are actually traceable in our gospels.[68] His uniqueness refuses as consistently to be scaled down to the "usuals" acceptable to naturalism, as he himself refused to conform to his age. He is not the great conformer, but the great transformer. The law of continuity has been broken down, it is time to admit discontinuity. The Christ is cosmic, "whirl" is not king, "becoming" is but servant of "being", and the True Being transcends us.[69] These naturalisms shall never frighten the believer any more: their day is done.

> Humpty-Dumpty sat on a wall;
> Humpty-Dumpty had a great fall:
> All the king's horses and all the king's men
> Can never put Humpty together again.

### 3. *Psychology.*

It is desirable also to take note of the changes in psychology, as well as of the changes in philosophy; for these seemed for a time to make impossible the pre-suppositions without which Christianity is undone—to-wit, the moral-spiritual capacity of man, with its corollary in Theism of transcendence and imminence. In psychology this century has witnessed many startling changes. The one-level actualistic consciousness of James, either frankly materialistic, or at best a psycho-physical parallelism, was not reconcilable with the faith.[70] It was presumably a severely inductive product. By James' own confession it was inadequate even to teaching, the "usual" was too narrow.[71] What has been made much clearer since, is that the conception of "consciousness" with which it operated was not an induction, but a philosophical *petitio principii.*[72] It is true that there has been since that

time a materialistic development in Watsonian behaviorism, and in the psychology of some Neo and Critical-realists,[73] but these are not inductive results, they are corollaries to the materialistic trend of what were supposed to be "accredited results" of science. Materialism and parallelism are successfully met by the dualism of Pratt,[74] and the frank interactionism of MacDougall.[75] The psychology of the unconscious has shattered the actualistic consciousness, and the soul is back.[76] Neither is this soul a *tabula rasa* on which "conditioned reflexes" may write what they please.

"Not in utter nakedness,
Nor in entire forgetfulness,"

does the soul come, but trailing definite, innate powers.[77] We shall have to reckon not only with this passional, appetitive life, but as well with rationality; and this larger rationality includes also sociality, morality, "estheticality", and also a religious nature.[78] These are constitutive powers of the soul, which are alone adequate to life as we actually find it. The uniqueness of actual life here too has battered down the narrow "usuals" which militated against the faith. There is no longer "a psychology" with which Christianity has to reckon, there are psychologies many. In the present day Athens of psychology, it becomes possible once more for Dionysius the Areopagite to cleave unto the Lord with a substantial soul, richly endowed for that very purpose, even though some mock and others say, "We will hear thee again of this matter".

Finally, we need to take a glance at certain phases of the present philosophical situation. One phase is the struggle against impersonal mechanism, to which allusion has already been made.

### 4. *Phases of Philosophy.*

Advocates of such philosophy are at present trying to escape from the Elba on which recent developments have marooned them. As Richard Roberts puts it:[79] "One can hardly rise from the reading of Whitehead and Eddington without

wondering why we (*i. e.*, preachers and teachers of religion) allowed ourselves to be so sadly browbeaten by 'science' all these years." Another phase of the philosophical situation is the struggle to escape the strangle-hold in which it was caught by the first and the second critiques of Kant. Some, indeed, have given up the struggle, and the non-theistic humanism, making a virtue of what it regards as necessity, has tried to make a religion out of despair. We can safely leave them to the tender mercies of the humanists of the right.[80] Another group are trying to find God as objective fact by the method of pure induction, and from the viewpoint of Bible Christianity, are to be congratulated on finding parts of the alphabet and some one syllable words of Theism.[81] Still others on the foundation of the validity of moral experience are trying to build a tower whose top shall reach an assured Theism.[82] In this struggle to escape a mere psychologism-writ-large we see the objective idealistic movement laboring to evade a "Theopantism" which is but the disguised demon of the absolute, and they think they have established the fact that morality, rationality and the esthetic are organic to the universe, allowing a place for the conscious individual in conscious relation to the conscious God.[83] Here, too, the "unique" of reality and experience breaks through the narrow "usuals" of tradition. The present problem seems to be to recognize the fact that the "universe of nature" and the "universe of society" are different from the "universe of the ideal"; and to decide whether the experience of religion is but the "outbreak" of what is merely imminent in the universe, or whether it is really, as Christianity contends, the "inbreak" into man of what is transcendent to the universe.[84] It seems rather in point to say that the future must lie in the direction of a bolder and more adequate psychologism, in the recognition of the fact that as the Self in man is transcendent over its states, so God as supreme person is transcendent over the Universe in which he is immanent.

We do not in the least seek to persuade ourselves that in this way we can demonstrate the reasonableness of Christian-

ity, and that we may now build up our Christianity on a scientific and philosophical foundation. Faith has its verities, whether they are in harmony with the "assured results" or not. All we mean is to assert that after long years of soul-travel we may get a new view of the fact that we need not be afraid, that we need never have been afraid. Biblical Christianity has its own apologetic and metaphysic to which the spirit of each age must be accommodated. Christianity is a poor conformer, but a mighty transformer. "He that is spiritual judgeth all things, yet he himself is judged of no man. For who hath known the mind of the Lord that he should instruct him? But we have the mind of Christ."[85]

There is then a New Testament apologetic, we may assert it without fear, and in this lies its

## III. Significance for Our Day.

It becomes evident immediately, on the basis of the New Testament, that we should expect to be apologetic—aye, and polemic too.

### 1. *We May Expect to Be Apologetic.*

Such Christianity was at the very beginning. It is rather curious that a group of prejudices should have arisen about the legitimate place of Apologetic.

There are groups of Bible Christians, calling themselves such, and very earnestly and sincerely meaning to be such pre-eminently, who insist that there is no place for apologetic at all. They insist that the preacher must "preach the Word", and that if he give the word free rein he will not only be free from the blunder of defending it, but he will be doing the one thing which he was called to do. One could not be blamed if with MacGregor he wondered how in the world these Bible Christians have missed so much of the Bible.[86] They certainly cannot be guilty of the blunder of supposing *apologetic* means "making excuses for"—it is rather late in the day for understanding the word so. The only Jesus we know anything about, the Jesus of the New Testa-

ment, was apologetic during the whole of his public ministry, and in this his mantle fell on the apostles. The first preaching as seen in the Acts was apologetic, and practically every book in the New Testament has apologetic as one of its principal aims. Moreover, apologia is specifically enjoined as the duty of every Christian.[87] There is another view, associated with the honored name of Abraham Kuyper, which insists that apologetic is so minor as to be only for the man who is already a Christian.[88] Now we gladly admit that this is one of the great functions of apologetic, even as Paul and John and the author of the Hebrews wrote for those who were already Christians. Certainly it is of the utmost importance converts shall be given a course of instruction in the defenses and grounds of Christianity that their faith may grow strong and steadfast with full certainty.[89] There can be no question about the truth of the contention that faith ultimately does not rest on apologetic, if by apologetic we mean laying a foundation merely in philosophic reason founded on natural religion, as though the demonstration of the Spirit and power had to wait for that.[90] But this does not alter the fact that in the preaching of Jesus and of the Apostles the facts of natural religion were taken up. Only, these truths were taken up and raised to a higher power through the greater reality given to them by the gospel facts, and on such a basis the appeal to reason was boldly made. Though the processes of the Spirit are mysterious and for us ultimately mystical, this does not mean that they are irrational. Rather is it reasonable to believe on the basis of the New Testament that such a defensive statement is the very means desired by the Spirit to send forth the light of truth until the light conquer darkness.[91] The Word in which we are to continue, and which is to make us free, was both in the Master and in his Apostles a defensive word. Still more amazing, from the New Testament point of view is that method of stating Christianity, which would abandon reason altogether. That view means not only the abandonment of apologetic, but the surrender of all teaching. Nothing is more curious than such a process of reason-

ing which proves that reasoning is self-delusive rationalization that must be abandoned *in toto*.[92] The Master, at any rate, used reason while he knew its limitations; Paul regarded himself as set for the defense and confirmation of the Gospel, and Peter makes this defense the duty of every believer. As Christians we should expect to be apologetic.

### 2. *An Apologetic for Our Own Day.*

Let me go on to state that on the basis of the New Testament our apologetic must be an apologetic for the needs of our own time. How clear it has become in view of our recently enlarged knowledge of the thought currents of the Master's time especially eschatological, that exactly what he was doing was statement and defense of the truth which he came to proclaim against the misconceptions of current thought.[93] He defended as well as expounded the true interpretation of Old Testament prophecy, the true conception of the Messiah, the true nature and significance of miracle, the legitimacy of appeal to his own testimony, his own revelation of the Father, and the true significance of his own sinless life. He did not allow thought currents of his time to be forced upon him, he battled them to the establishment of his own views. The Apostles in like manner were apologetic for their own time, not by giving up the Master's apologetic, nor by transforming it into something he had never thought, but by recalling what he had taught and developing its implicit into the explicit their time needed.[94] They developed the apologetic for his death and suffering, for his resurrection, for the significance of his perfect life, for the witness of transformed lives, for the significance of their present power through the Spirit, for what has been called his metaphysical sonship, and for the objective value of the atonement, all of which had special point for their times. In this sense the New Testament is occasional literature, and in this sense our apologetic too must be occasional. There is assault today which would make impossible even the thoughtful consideration of Christianity,[95] and there is assault which boring from within abandons es-

sential Bible positions. We have to meet it, for our own peace of mind, as well as for those whom it keeps from Jesus Christ. We have new lines of defense, because new situations open up unsuspected riches in the treasure we have received. Thus we have today new power in the defense of Theism,[96] we have the "external evidence" for the New Testament which has come from the critical battle for the integrity of the MSS.,[97] we have new understanding of the amazing Self-Consciousness of Jesus and the disclosure of his messianic secret,[98] the uniqueness and inexplicability of Paul for the very contemporary thought currents in which men would smother him,[99] we have a new argument for the significance of Christianity in a true psychology of religion against much falsely so-called, we can cite new examples of the social and missionary power of the gospel. To refuse them for the help of troubled minds, for the confusion of opponents, is not only to overlook the method by which the "common grace" of God today gives the church a place for the hollow of her foot, but is to be false to the New Testament itself. The New Testament was not written *in vacuo,* and how can we silently permit the propagation of *another* Gospel, which is not another Gospel?

### 3. *And With the Spirit of the New Testament.*

Finally, we believe the New Testament is rich even in suggestions how and when we shall do this work. We concede at once that there is possibly a systematic theology and a systematic apologetic which do not all the time adjust themselves to contemporary conditions: the scientific and systematic order, in contrast with the pedagogical and the practical. This systematic order has not only utility as a discipline, it is of so great value that not a few ministers fail to give help to troubled souls, and themselves fall into serious perplexity, because they have failed to measure aright the old foes which present themselves with new faces. Such an apologetic must get beyond the campus: we may not be invincible in the classroom and invisible outside of it. Apologetic must not be a

dumb dog without bark or bite. But that only raises the difficult question of how and when. We must be neither Don Quixotes nor bushwhackers. Quixotic is it to be all the time fighting apologetic battles in the pulpit, for the most part against foes our people never knew of. The motives in preaching must be as broad as the motives which led to the writing of the New Testament; that is, to defend the truth, to establish an accurate knowledge of historic facts and doctrines, to refresh and inspire with water from the perennial springs, and to supply an authoritative test to try the spirits. To abandon such preaching is not tact, it is pusillanimity.

Admitted that the spirit of the age is almost bitterly intolerant of attack on the convictions of another, and admitted, too, that this spirit of tolerance is in part the creation of Christianity. That may not hide the fact that truth is ultimately and inevitably apologetic and polemic. But this is no excuse for making ourselves bushwhackers and guerillas. To be engaged all the time in establishing the tenets peculiar to one denomination without expounding the larger body of truth which we hold in common, is to play traitor to the New Testament, and to make oneself serviceable to the enemies of religion. To cry Peace! Peace! where there is no peace, is not worse than to cry War! War! where there is no war. To take the writings of another, to pick out a few less fortunate phrases, while ignoring all that is affirmative, is not the spirit of Christianity today, nor of any other day. We should do well to imitate the manner of the greatest theologian of recent past, Dr. Herman Bavinck, who, while all the time apologetic and polemic, never attacked the position of another but that he first unfolded the good in that position and then proceeded to show that on the position the other admitted Bavinck's position was better. So to do is to catch the Spirit of him who began with his disciples where they were and led them to where he wanted them;[100] and of him who aimed so far as possible to be all things to all men;[101] and of him who said that we must be ready with our *apologia,* sanctifying Christ in our hearts.[102] We must love men, only we must love Christ more. We shall seek an apologetic sympathetically stated.

To such an apologetic, sympathetically stated, we are willing to contribute what we can. There is need of it in semi-popular lectures; there is need of it in courses of instruction for our young people, who are herded into the church so poorly equipped with doctrinal and apologetic ballast that every wind of doctrine tends to upset them or drive them off their course; there is need of it in book and pamphlet, for the battle is on, and we cannot sing

"Lead on, O King Eternal
The day of march has come,"

and then skulk in the tents. Such an apologetic activity is, we believe, in full harmony with the past of the noble institution in which the providence of God as given us a place.[103] We are not unaware of the terrific demands it will make on our frail powers, and we should not dare to undertake it, except that there is "the sword of the Spirit". There is a radicalism which will not even pay us the compliment of notice. We may get pot shots in the back from those whom we would fain look upon as friends, but even so we shall rejoice in those who preach Christ, though they do it of contention.

We cannot, in fact, do otherwise than so take our stand for our Christianity. And if we shall seem all that is foolish in doing so, our only answer must be in the words of the native assistant of Dr. Schweitzer.[104] Once when Dr. Schweitzer, after an operation out yon in the deeps of Africa, was discouraged over the impossibility of getting ideas of cleanliness and anti-sepsis into the mind of the Negroes, he said in his discouragement: "What a fool I am to try it." But his assistant answered: "A fool perhaps on earth, but not in Heaven." We are not so naive as to assert that "all God's children are on our side"; we only give notice that so far as in us lies, we shall strive to be on what we consider God's side.

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[1]Inaugural address as professor of apologetics and ethics, and opening address for the year 1931.

[2]Walter Lippmann: A Preface to Morals, pp. 3, 6, etc.

[3]Forum: Vol. 85, No. 2, p. 65; Lippmann: A Stultified Conscience.

[4]Charles Gore: Belief in Christ; James MacGregor: Studies in History of Christian Apologetics; E. F. Scott: The Apologetic of the New Testament; James Moffatt: The Holy Bible, A New Translation, Introduction; A. D. Heffern: Apology and Polemic in the New Testament; Heffern and Gore are rich in references to literature of subject.

[5]Gore: Belief in Christ, Preface.

[6]Acts 2:11, 14ff.

[7]Acts 2:23, 24.

[8]Acts 2:33.

[9]Acts 2:32; 3:15; 4:10, etc.

[10]Acts 2:16, 29-31; 4:11, 25, etc.

[11]Acts 10:37, 43.

[12]Acts 2:22; 3:14; 4:30.

[13]Acts 2:22; 10:38.

[14]Acts 2:23, 38; 3:18, 20ff; 10:42, 43; 13:27, 33-39.

[15]Luke 24:25-27, 44-48, cf.; Acts 2, 3.

[16]Acts 2:16, 38, 39; 3:12.

[17]Acts 4:20; 10:34ff.; 1 Peter 1:3; 2:21ff., etc.

[18]Gore: Belief in Christ; Preface, p. 6.

[19]Mark 1:15.

[20]Matt. 11:27; John 5:19-21; 11:42; 14:9-11.

[21]Luke 24:27.

[22]John 8:46; Matt. 19:17.

[23]John 7:18; 8:16, 42, etc.

[24]John 8:54; 12:28.

[25]John 12:48-50;12:35-36; Matt. 7:21ff.; 12:6, 8.

[26]Matt. 11:27; John 3:11-13.

[27]Matt. 5:20ff.

[28]Mark 2:9-11; Matt. 4:4; 16:4; Mark 8:12; John 5:36.

[29]John 5:36; Mark 2:9-11; John 11:38; 14:11.

[30]Mark 14:58; 13:29; John 2:19-21; cf., use made of "three days" by Frank Morrison: Who Moved the Stone?

[31]Matt. 26:53, 54, 56; Matt. 26:24; Luke 24:46-48; John 5:46.

[32]Mark 14:62; Luke 22:67-70; John 3:11, 18; 10:25.

[33]Luke 24:46, 47; 22:28-30; Matt. 26:13.

[34]Matt. 26:63, 64.

[35]A. G. Tansley: The New Psychology, p. 180ff.; R. H. Thouless: Introduction to Psychology of Religion, p. 81ff.; Henry Yellowless: A Manual of Psychotherapy, p. 26ff.; Van Teslaar: An Outline of Psychoanalysis, p. 98.

[36]A. H. Brill: Fundamental Conceptions of Psychoanalysis, p. 25.

[37]Dr. A. Kuypers: Het Onbewuste in the Nieuwere Pedagogische Psychologie, p. 75ff.; William McDougall: An Outline of Abnormal Psychology, chapters 25, 27.

[38] *e. g.* William McDougall: An Outline of Psychology, and Social Psychology.

[39]*e. g.* William MacDougall: An Outline of Psychology, and Social Psychology.

[40]Charles H. Cooley: Social Organization, Social Progress, on Degeneration, Disorganization; Charles A. Ellwood: Reconstruction of Religion, chapter IV.

[41]McDougall: Outline of Psychology; chapters II, IV; G. B. Cutten: Mind, Its Origin and Goal, IV, V.

[42]W. Schmidt: Origin and Growth of Religion; A. LeRoy: Religion of the Primitives.
[43]G. J. Nathan: What I Believe, in Forum, December, 1930.
[44]B. Russel in Outlook during 1930.
[45]1 Thess. 4:3ff.
[46]Hastings: Ency. Rel. and Ethics, art, Psycho-Therapeutics.
[47]W. E. Hocking: Human Nature and Its Re-Making.
[48]F. R. Tennant: Philosophical Theology, Vol. 1; The Soul and Its Faculties, XI, XIII.
[49]Cf. J. B. Pratt: Matter and Spirit on phases of newer realism.
[50]Neo-Vitalisms.
[51]Professor William James, Actualism.
[52]Strauss' Hegeliam Supernatural, in Life of Christ.
[53]Sanday: Life of Christ in Recent Research.
[54]J. Y. Simpson: Landmarks in Struggle between Science and Religion, p. 182.
[55]Cf. Butler's Analogy, and struggle against Deistic Natural Religion.
[56]Cf. Eddington, Whitehead, Arthur Compton.
[57]L. H. Hough, editor: Whither Christianity? p. 37; R. Roberts: A Plea for Another Theology.
[58]Cf. F. R. Tennant, as in note 48.
[59]Cf. R. Roberts, as in note 48.
[60]C. J. Wright: Miracle in History and in Modern Thought, III.
[61]Ibid II, IV.
[62]A. Schweitzer: Quest of Historical Jesus, and Sanday's comment on it in The Life of Christ in Recent Research, p. 102.
[63]In Life of Christ in Recent Research, pp. 204, 103, 225.
[64]Op. Cit. note 61.
[65]Quest of Historical Jesus, p. 193.
[66]Thorburn: Mythical Interpretation of Gospels; Gore: Belief in God, 11; L. W. Grensted: Psychology and God, II.
[67]Heffern Op. Cit., p. 10.
[68]H. Bavinck: Verzamelde Opstellen, p. 104, Evolutie.
[69]William James: Psychology, Vol. I, p. 343ff., Brief Course, p. 5-7.
[70]William James: Talks to Teachers, p. 7.
[71]Dr. A. Kuypers: Het Onbewuste, etc., p. 29.
[72]J. B. Pratt: Matter and Spirit, p. 36ff., 105ff.
[73]Ibid, V, VI.
[74]W. M. McDougall; Body and Mind, p. 365.
[75]Cf. John Laird: Problems of Self, and Ideal of the Soul.
[76]William McDougall: Outline of Psychology; Thouless, Op. Cit., p. 117; G. B. Cutten: Mind, Its Origin and Goal, p. 73.
[77]Tansley: New Psychology, p. 47, p. 190; J. H. Bavinck: Inleiding in de Zielkunde, p. 317 cf.; Thouless, Op. Cit., p. 88; W. P. Paterson: Nature of Religion, p. 73.
[78]L. H. Hough, Op. Cit., p. 37.
[79]W. H. Johnson: Humanism and Christian Theism.
[80]Shailer Mathews: Atonement and Social Process, p. 37 cf.; John Horsch, in Christian Monitor, September, 1931, p. 269ff.
[81]John Baillie: Interpretation of Religion, V, VII.
[82]Charles Gore: Belief in God, p. 45ff.
[83]In unpublished lectures of R. M. Wenley, cf.; Macintosh: Religious Realism, p. 57ff.

[84]1 Cor. 2:14-16.
[85]Studies in History of Christian Apologetics, Introductory.
[86]1 Peter 3:15.
[87]Cf. F. R. Beattie: Apologetics, Vol. I, Introduction by B. B. Warfield.
[88]Heffern, Op. Cit., p. 104ff.
[89]Dr. V. Hepp: Gereformeerde Apologetiek, p. 35.
[90]B. B. Warfield in Beattie's Apologetics, p. 25ff.
[91]W. A. Brown: Beliefs That Matter, p. 6ff.
[92]Charles Gore: Belief in Christ, p. 34ff.
[93]Heffern, Op. Cit., p. 10ff.
[94]Cf. C. L. Drawbridge: Common Objections to Christianity, p. 7.
[95]Cf. Brightman: Problem of God on Theistic Proofs.
[96]F. L. Hamilton: Basis of Christian Faith, 10ff.
[97]G. Vos: Self-Disclosure of Jesus.
[98]J. G. Machen: Origin of Paul's Religion.
[99]John 16:2.
[100]1 Cor. 9:22.
[101]1 Peter 3:15.
[102]Princeton pledged the speaker "to be true to the historic position of Princeton Seminary", on offering the chair.
[103]J. G. Regester: A Schweitzer, p. 95.

# JOHN HOLT RICE.*

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On the third day of September, 1831, a little more than a century ago, there died the man who was the virtual founder of Union Theological Seminary in Virginia. It is very fitting that in this issue of the UNION SEMINARY REVIEW some notice should be taken of his career, not only because of his services to the Seminary, but also because he was one of the outstanding Christians of his day, a man whose achievements may still instruct us, and whose spirit may well inspire us.

The first thing that strikes us is his lack of early promise. John Holt Rice was born in Bedford County, Va., November 28, 1777. His father was an impecunious lawyer, a good man, an elder in the church, but unable to provide for the needs of his family. At times indeed the household suffered from dire poverty. John's mother died when he was twelve years of age. His father married again, a widow, the sister-in-law of Patrick Henry, who possessed a competence of her own. The family fortunes were greatly improved, but the step-mother saw no promise in John, discouraged his father's effort to give him an education, and suggested that he learn a trade.

For these and other reasons the boy's education was broken and incomplete. There were no public schools in Virginia at the time. John came under the instruction of various teachers in the neighborhood for brief intervals, but from none of them, we read, did he receive any practical advantage. Later he studied for a year and a half at the Academy at Liberty Hall, and after an interval, for another year and a half at an Academy for Boys at New London. And this was the extent

*Based on a series of chapel talks, delivered in commemoration of the hundredth anniversary of the death of John Holt Rice.

of his formal education. What is more significant, he made no particular impression upon his instructors. His mind moved slowly, indolence was his besetting sin, and he betrayed little or no interest in his studies.

When he was eighteen he received his first job, that of tutor in a family at Malvern Hills, below Richmond. He set out for his destination, with ten and sixpence in his pocket, and a handkerchief filled with clothes his only baggage. He rendered satisfactory service, but felt out of place in the worldly atmosphere of this aristocratic home; leaving after a year to visit his family, he failed to return.

Hearing that a tutor was needed at Hampden-Sydney College, he tramped a distance of seventy miles to apply for the job; then on to the home of Rev. Robert Logan at Fincastle, and back to Hampden-Sydney. He got the position, seemingly because he was the only applicant, and because Hampden-Sydney had fallen on evil days. He was the only instructor, and there were few students. He remained here from 1797 to 1804, except for brief intervals when he tutored in private families at Willington and Montrose. The trustees wished him to continue his work, even after the coming of Archibald Alexander as President of the institution. Of the latter, we read, his friends anticipated much, but Mr. Rice excited no high expectations, even in the hearts of his friends.

While he was at Hampden-Sydney he married Anne Smith Morton, in whose home he had taught, and also decided to study for the ministry. He was not a promising candidate. There was a throat affliction, which impeded his speech, and from which he never entirely recovered. He was a poor conversationalist, remained remarkably taciturn, indeed, to the end of his days, so that his friends were always delighted when he visited with his wife. He was slow in his mental processes, as well as in his physical motions. He possessed an irascible temper, and with it a dangerous gift—the gift of sarcasm. He had received little formal education, and there was as yet no Seminary to which he could go for further preparation. His friend, Archibald Alexander, only a few

years older than himself, outlined a reading course in theology for him, but later declared that he deserved no credit for Dr. Rice's attainments, as he failed to follow the systematic course which he had prepared.

Mr. Rice was licensed, however, by Hanover Presbytery in 1803, and ordained in 1804. In this same year he resigned his work at the college and became the pastor of Cub Creek Church, in Charlotte County, Va. His sermons at first were not popular. In 1806 he preached in Norfolk, and William Maxwell, who later became his friend and biographer, recalled that there was nothing at that time very striking about his appearance, or style of preaching; nothing fine and fascinating in his manner. His voice was hard and dry; his action (what there was of it) was by no means graceful.

Mr. Rice was then about thirty years of age, a time when a man has usually begun to show the stuff that is in him. But no one to this time seems to have discerned any particular promise in John Holt Rice. Not only was there a lack of formal training, but also seemingly a lack of any decided talent. And then almost before we know it we are following a life of magnificent achievement, unsurpassed I believe by any minister whom our Church has produced.

For eight years he continued as pastor of the Cub Creek Church, in Charlotte. His salary was altogether inadequate for his support, so Mr. Rice ran a small farm, with the help of a few slaves, brought to him by his wife, and established a school for boys in his home, which became famous through the neighborhood, and which engaged his attention five days out of the week. He preached twice a week, and gave a more popular talk on Thursday night in one of the homes of the neighborhood. Three times in the month, Friday afternoon through Saturday, he went to distant parts, visited, catechised and preached. This, with his other pastoral work—he visited incessantly—"gave him ample employ for all his powers of body and mind". Gradually his sermons became more popular. And his church grew from fifty-eight whites and fifty-five blacks to about 400 whites and 100 blacks. His interest in the negroes of the community went far beyond the boun-

daries of his own church, in a period when their spiritual interests were commonly neglected. He stimulated the reading of his people, and persuaded his men to establish a public library. He contributed regularly to the Virginia Religious Magazine, the first religious journal in the South, founded in 1804. He showed an eager interest in the efforts being made to secure funds to establish a theological library at Hampden-Sydney, and to help in the education of ministerial candidates; for two or three years he served as the Presbytery's agent in securing this endowment, the humble beginning of what later developed into a great Theological Seminary.

In 1812 he resigned his charge in Charlotte and removed to Richmond, then a town of about six or seven thousand inhabitants. There was a Methodist church in the city, and a Baptist, but their members were drawn mostly from the poorer classes. The richer folk, and those who had social ambitions, inclined toward Presbyterianism or Episcopalianism, but there was no church of either denomination in the city. Preaching services were held alternately by ministers of the two denominations in the Hall of Delegates, but they came in from the outside, and in addition were "lukewarm, partook of the pleasures of the table, and winked at the amusements of the gay and fashionable circles in which they moved".

Mr. Rice came to Richmond at the request of some of the more earnest Presbyterians, and, against great odds, organized and developed the first Presbyterian Church of this city. It was not an easy undertaking. In 1812 he wrote: "There are many here who would not believe, though one should rise from the dead." Later he wrote to his friend, Mrs. Randolph: "Iniquity abounds, and many have the form of godliness, yet deny the power, while a keen relish for amusements, a love of gaiety and trifles prevails, and only here and there an individual is to be found who seems desirous to walk worthily of the Gospel." Later still he wrote: "From the time of my coming here I have experienced opposition from various sorts, but chiefly from a certain class of Presbyterians" (the rich Presbyterians on the Hill). And there were other

difficulties. For example, his own salary was very small, and in addition irregularly paid. On one occasion at least the larder was absolutely empty, and Mrs. Rice very much concerned about the family's food. But her husband's unshaken trust was rewarded. At the last moment there came in from the country a bag of black-eyed peas, which carried them through the emergency. But in spite of all obstacles, Dr. Rice made the First Presbyterian Church of Richmond one of the outstanding churches of the state. That in itself was no small achievement.

But Dr. Rice developed other forms of Christian service, many of which he introduced into the South. For example, in 1813 he organized the Virginia Bible Society, which soon spread its branches through the state, and which has a splendid record of uninterrupted service to the present day. Three years later he took part in organizing the American Bible Society, the one benevolent agency outside of our own Church to which we still give regular support. In 1815 he founded the "Christian Monitor", first a weekly, then a bi-weekly, and finally a monthly religious journal (the Virginia Evangelical and Literary Magazine), one of the first in the South, which he continued to edit till 1828. It kept its readers informed of the progress of God's Kingdom all over the earth. As a register of facts occurring in Virginia and elsewhere, and as the repository of productions of great merit written by worthy ministers in the state, it is invaluable.

In 1819 he formed a company for the Publication of Christian Literature. For a while he owned and operated a printing establishment designed to put such literature into the hands of the people at a reasonable rate. It was one of the earliest efforts to accomplish what is now done by our denominational publishing houses, and a score of other agencies in addition. Dr. Rice himself wrote during these years a number of pamphlets designed to commend evangelical principles to the people of Virginia, and to defend Presbyterianism from its traducers. In 1823 he wrote: "I have worked almost alone (*i. e.*, at his printing press). I have broken my con-

stitution; spent my time; and sunk my money on this thing. But to give it up now would be ruinous to our plans."

In 1819 he organized also the Young Men's Missionary Society of Richmond, which established a number of branches through the state, and rendered useful service for many years. Dr. Rice himself took the lead in developing home missionary activity throughout Virginia. In 1823 he wrote: "The Presbyterian cause is sinking in Virginia." If the Church was saved, and launched on a more auspicious voyage, it was due largely to the labors of John Holt Rice.

In 1810 Mr. Rice preached a sermon before the Assembly. There was nothing brilliant about it, but it poured oil on the troubled waters at a time when the Church was badly divided, and from that time on, the preacher was a favorite throughout the Church. Nine years later, the same year in which Dr. Rice rendered so many other services to the Church, he was elected moderator of the General Assembly, one of the youngest men ever to receive that high honor. Three years later, in 1822, he was elected President of Princeton College. He declined the call, in part, because of his health; in part, because of his dislike for the office; in part, because he felt that his education had not been sufficiently complete; and in part, for financial reasons. He wrote: "Here my nominal salary is $2,000, my real one $1,600, very irregularly paid, and my expenses are beyond my income. At Princeton I should get $2,500, punctually paid, and should have less company. People would say, 'Northern gold has brought him'. And my influence in the South would be destroyed." But there was another reason. Dr. Rice continued: "Also I am convinced that a theological Seminary in the South is necessary, and that if there is not one established before long, the consequences will be very deplorable." If that Seminary was to be established Dr. Rice's own assistance was essential.

It must be recalled here that a theological school had been established at Hampden-Sydney in 1812. Dr. Hoge, the President of the College, served as Professor of Theology. He had a small library to assist him, and a tiny endowment. But Dr. Hoge died in 1820, and since then the work had been sus-

pended. Most of the members of Synod seemed ready to abandon the experiment, and throw their support to Princeton. Dr. Rice, the devoted friend of Archibald Alexander, now President of Princeton Seminary, strenuously opposed this move. He pointed out that students graduating in Princeton could not be persuaded to settle in the South, and moreover, were not fitted to secure the best results in this region. On the other hand, "the majority of students in the South will not go North. I think this is a settled point. In the state of North Carolina there are twelve to fifteen candidates for the ministry, now studying divinity in the old field school way. And between preachers brought forward in this manner and those who have better opportunities, there is growing up a strong spirit of envy and jealousy on the part of the former." A Seminary in the South, Dr. Rice argued, was essential to the advancement of Presbyterianism in this region. Almost alone he persuaded the Presbytery of Hanover to continue their great experiment. In 1822 he himself was asked to develop the institution. His health was bad, he doubted whether he ought to accept such a heavy responsibility, but he could not escape it, and ended by accepting the call.

Late in 1823 Dr. Rice resigned his pastoral charge and arrived at Hampden-Sydney. No arrangements had been made for his own accommodation, much less for the building of a theological institution. There was an endowment fund of $10,000 and a contingent fund of $1,000 a year—but that was all. Dr. Rice began his Seminary in a small outhouse, loaned by President Cushing, of Hampden-Sydney, with three students. His immediate task was to secure more students and then to find the means to support them, to build dormitories and class-rooms for the students, and residences for the faculty, to build a library, to instruct his students in all branches of theological education, to raise and secure funds from all quarters for the enlargement and permanent endowment of the institution; and last, but not least, to win for the Seminary the support of the Presbyterians of Virginia and especially of North Carolina. That this last item was not

the last of his difficulties is revealed in a letter which he wrote to Dr. Alexander in 1825: "The state of things here is such that I have everything to discourage me. The other Presbyteries have avowedly thrown off all interest in our Seminary. The elder brethren of Hanover Presbytery have kept themselves so insulated, and are so far behind the progress of things in this country, and the general state of the world, that they think nothing beyond the old plans and fashions which prevailed seventy years ago." And in 1826 he wrote: "The great difficulty heretofore has been to waken the interests of Southern Presbyterians and induce them to cooperate. All saw the wants of the country and lamented the deplorable state of the Church, but they seemed to sink in a hopeless despondency, and said that nothing could be done."

The task seemed almost impossible of fulfillment. But Dr. Rice accomplished it in the seven years that remained of his life by almost superhuman labors. He secured a library, a building for lecture rooms, chapel and dormitories, two residences, three instructors and nearly forty students. In addition there was a goodly endowment providing for the satisfactory maintenance of the school. And best of all, the Seminary had back of it the unanimous support of the Synods of Virginia and North Carolina. It had become in fact as well as in name Union Theological Seminary. It was the only theological Seminary south of Princeton, between the Atlantic and the Pacific, and one of the leading theological institutions of the nation.

Naturally, Dr. Rice's labors for the Seminary engaged the most of his time. He continued, however, for a while to edit his paper. And in 1830 he wrote a "Series of Historical and Philosophical Considerations on Religion", which were addressed to ex-President Madison, and which aroused keen interest through the state. They were published in book form after his death. He also wrote a Memoir of his young friend, the Rev. J. B. Taylor. And in 1831, on his death bed, he drew up the project of an overture to the General Assembly which declared that "the Presbyterian Church in the United

States is a missionary society; the object of which is to aid in the conversion of the world; and that every member of the Church is a member for life of the said society, and bound in maintenance of his Christian character to do all in his power for the accomplishment of this object". This paper played an important part in the establishment of the Presbyterian Board of Foreign Missions, it helped to revolutionize the attitude of the Church toward the conduct of Foreign Missions. But before this was accomplished, Dr. Rice, just fifty-four years of age, had gone to his reward.

We have noticed Dr. Rice's lack of early promise, his life of brilliant achievement. How was it that this man who lacked training, and who as late as his thirtieth year seemed to lack talent, was able to accomplish so much as pastor, educator, writer and Christian statesman? What were the ideals which inspired him, and which may still inspire and instruct us?

We note first that he was an omnivorous reader. From the very first he was passionately fond of books. In his boyhood he would work all day in the cotton-fields, and in the evening clean the cotton upon the floor; his step-mother, unsympathetic, would then often send him to bed without a candle. The boy, we are told, would secrete a bit of firewood (a pine knot, soaked in turpentine), and after the family thought he was asleep, pore over his beloved books. He writes: "Often as the flames wasted have I thrown myself at full length upon the floor, drawing nearer and nearer the decaying brands, and finally thrusting my head into the very ashes to catch the last gleam of light."

In school he made no particular impression upon his teachers. He was not interested in their studies. But he kept his interest in books, and continued to read incessantly. All of his life, in fact, he was "a devourer of books". Dr. Burwell, a member of his first class, said: "He loved books. No avaricious Shylock rejoiced more over his ducats than Dr. Rice over his books." He read in all departments, in theology, in science, in philosophy, in the classics, and in the elegant literature of his own day. One has only to read his papers

to marvel at the catholicity of his taste. And he kept himself informed on all the questions of the day. He betrays an almost pathetic eagerness to secure the latest books on topics of interest. Dr. James W. Alexander wrote after his death: "The advance in many sciences, especially in the department of physics, had been very great during his professional life. Yet he kept himself well posted, and without pretending to minute accuracy, was no mean scholar on subjects barely touched in his academical studies."

His education, as we have seen, was fragmentary, his work in school unimpressive, and at first his reading was unorganized. But somewhere, probably when he was a tutor at Hampden-Sydney, he developed the habits of a real student. His true education began when his formal education had ended. One of his biographers writes: "He was always thirsting for intellectual improvement and spiritual improvement." At Charlotte, his first pastorate, after he was thirty years of age, he took up the study of Hebrew and Syriac. He wrote: "I am resolved to be a master of those languages in which the truths of divine revelation were originally recorded." As Dr. Foote remarks: "He schemed for himself a liberal course of study and pursued it with untiring industry, seizing all opportunities for information, listening to able men, reading the best books he could get, always keeping some subject before his mind for study and reflection, and pursuing the investigation till the subject was exhausted."

Indolence, we have seen, was for a time his besetting sin. It is referred to again and again in his early days, even after he became a tutor at Hampden-Sydney. But he was always willing to work at the thing in which he was interested. Thus he determined rather early that he would learn to write. And so the hours not required for teaching and preparation for recitations were devoted to literary reading and composition. "He practiced the celebrated rule of reading some well-written piece and then, without relying upon verbal memory, attempting to reproduce the style and thoughts of the author." His remarkable facility in composition in after years may be traced to

such efforts at improvement made at New London and his early residence at Hampden-Sydney.

We say he was always willing to work at the thing in which he was interested. And after he had consecrated himself to the Gospel ministry he lost every trace of the indolence which had previously characterized him. We can almost date the change. Thus on June 17, 1800, he wrote: "I am determined to aim chiefly at the promotion of religion in the world. At every leisure hour I am trying to prepare myself for the defense of religion against the bold attacks of those daring infidels who scruple not to abuse that holy religion which we profess." And about the same time he wrote in his diary: "I am resolved that no more time be spent in sleep or in eating, or in idle conversation, than I find is necessary for my health."

Dr. Foote has given us perhaps the secret of his life. "He was characterized as a man indefatigable in his efforts. Neither in body or mind was he rapid in his motions. But however slow, his investigations once begun, were never given over till he was satisfied. . . . At Charlotte his compeers had not thought him splendid or looked upon him as promising remarkable things. He was rather retiring, and never appeared to have brilliant thoughts. But they saw him moving on, surely though slowly with prodigous strength, that he was an improving man. . . . In Richmond he was always at work . . . he preached . . . he visited . . . he wrote . . . he was the editor of a magazine . . . he published pamphlets. . . . How did he find time for it all? . . . etc."

And this prodigous labor which began when he consecrated himself to the service of God continued to the end. When he had started the Seminary he taught four hours a day, and spent four more hours in his preparation. "I work in my vocation at least twelve hours every day," he writes, "and often more," and this in addition to the calls of the students on various matters." He rose early, worked an hour, more or less, upon the Seminary grounds or buildings, or in his garden, and then toiled in his study till twelve or even one or two in the morning. His meals were his only true

times of relaxation. And his vacations were spent in traveling for the Seminary. One of his friends wrote after his death: "His error, if we should judge him strictly, was that he suffered his love of labor for the Church to surpass his physical powers." The true cause of his death he himself probably stated to his friends: "I am overworked." Perhaps it was an error. But what a glorious error it was! At thirty, a man without training, seemingly without talent, slow of mind, and slow of body. At fifty-four in the grave, with a record of brilliant achievement that in our Church at least has never been surpassed.

But to discover the secret of his life we must go further. We must consider the ideals which inspired him, the ideals he had for himself, the ideals he had for the ministry, the ideals he had for the Church. This task will engage us in the next issue of the REVIEW.

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## THE CALL TO REPENTANCE.*

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If we are to learn from our Bible there is no doubt that this Forward Movement should begin with a call to repentance. It was so in every great spiritual movement that we read of in the Scriptures—in the reformations wrought under Kings of Judah, in the mission of John the Baptist, and in the ministry of the Lord Jesus Christ. And although it is easier, and also more agreeable, to prophesy smooth things, it seems to be a duty in the circumstances to make mention of the sins of the nation, of the sins of the Church, and of

*An address delivered at the Glasgow Congress initiating the Forward Movement in October, 1931.

our individual sins, in the hope that with grief and hatred of these sins, we may turn from them unto God.

## I.

### *The Sins of the Nation.*

In the preaching of the Old Testament prophets there occur lists of the sins of the chosen people, and we might compile a similar catalogue of our national transgressions. It may be true, I have no doubt it is, that the British people has some better qualities than any other which previously rose to a commanding imperial position in the history of the race. It has great practical capacity, it stands for law and order, it has ingrained sentiments of justice and humanity; and it may be believed that it is because of these virtues that it has been providentially used for the tutelage of other peoples, and for the diffusion of the gains of civilization throughout the earth. On the other hand, there are heinous sins which have stained the soul of our people and sapped or misdirected its strength. It has been deeply polluted by sins of the flesh, notably by intemperance and impurity, which in every generation have darkened many homes and taken their heavy toll of victims. There is a love of money passing into a widespread service of Mammon. The love of money is very natural, since wealth satisfies the craving for power and of honor as well as the desire for pleasure and security, and it is also very acceptable to a good man as increasing his power of doing good; but when money is made an end in itself, or valued for purely selfish ends, it can do at least as much as sensual indulgence to degrade and enslave the soul. At one end of the social scale there has been a degree of pleasure-seeking, luxury and ostentation far beyond anything for which a moral justification can be offered, while at the bottom of the scale there has been a recrudescence of a true barbarism unrelieved by the redeeming traits of the savage. In modern days there has also been a general decay of faith in the living God. God is not in our thoughts, as the God of salvation and the sover-

eign ruler of events, in the realizing way in which He was present to the minds of our forefathers, and the loss of the vision of God has had its natural consequence in a lowering of ideals and a weakening of the sense of responsibility. It has to be added that we have not been bettered, as was doubtless the divine purpose, by the calamities that have befallen us during the twentieth century. Two chapters in the recent history of our country may be summed up in the words of the prophet Amos. "Your young men," cries the prophet, "have I slain with the sword, yet have ye not returned unto me; saith the Lord" (6:9). In the world war a large proportion of the youth, who were the very flower of the nation, were cut off in the midst of their days; and at the time there were those who comforted themselves with the hope that the great sacrifice would work a veritable regeneration of our people, but in the actual sequel it might rather appear that the prevailing feeling was that, the agony being happily over, the most urgent matter was to make up for lost time by the more ardent pursuit of pleasure or of gain. "I have also given you cleanness of teeth in all your cities," said the prophet, "and want of bread in all your places, yet have ye not returned to me, saith the Lord" (5:6). The counterpart of this in our recent experience is that the mighty system of our industry and trade was rudely shaken, and that as the result of the depression between two and three million persons capable of working can find no opportunity of doing anything useful and earning their daily bread. And no more does it appear in our case than in that of ancient Israel that the calamity has improved our people by disposing them to repent of their evil ways, and by knitting them closer together in the bands of brotherhood.

In former times the Church of Scotland, impressed by similar calamities, would have appointed a day of humiliation with fasting and prayer, to the end that the people might have a due sense of its guilt, and with the hope that the divine judgments would be stayed. This has not been done, and no doubt wisely, for it is unlikely that such a day would have

been observed with the unanimity and sincerity that would alone give it real value. The teaching of Isaiah was that, when a fast was only or chiefly a form, it was of no spiritual value, and was even an additional offense against the holy God. But if we have not adopted the form of a fast, there is at least an urgent call for the substance of the true fast, which as the prophet said consists in such things as these—to loose the bonds of wickedness, to break every yoke, to deal bread to the hungry, and to be kind to one's relations (55:6-7). Even when our wisest statesmen have matured their plans for the restoration of prosperity, there is at least an important supplementary policy in the old-fashioned program—"Wash you, make you clean, put away the evil of your doings from before mine eyes, cease to do evil, learn to do well" (1:16).

## II.

### *The Sins of the Church.*

The Church also is called on in a time like this to remember and repent of its sins. What must chiefly impress us when we reflect on the subject is that the idea of the Church is a very sublime one, and that the actual Church falls very far short of the idea. In conception and aim it is certainly the noblest institution that has been founded on this earth. Let us recall what the Church exists for in the world. One good definition is that, God's purpose in history being to establish on earth a Kingdom of peace, righteousness and love, He fashioned the Church as the principal instrument for carrying out this gracious and beneficent plan. Another satisfactory definition of the mission of the Church is that it is there to continue and extend the ministry to sinful and suffering humanity that was begun by Jesus Christ in the days of His flesh. In some respects His work was unique, but much of it He handed on to His Church in accordance with His saying—"As Thou hast sent me into the world, even so have I also sent them into the world" (John 17:18). As a fact the labors and the methods of the Church are modeled on those

of its Founder. As He preached the gospel to the multitude, so the Church proclaims it to those without through its Home and Foreign Missions; as He blessed the little children, so it claims them for Him in baptism, and gives them nurture in Christian homes and Sunday classes; as He trained the disciples to become better examples of the higher righteousness, so it has in the congregation a school of Christian character and of Christian service; as He prayed with His followers, so it gathers its members to worship in the House of God; and as He fed the hungry, healed the sick, and comforted the mourners, so it labors to relieve the manifold distresses of the human lot by the corresponding works of the Good Samaritan. It is a remarkable fact that an institution with such unworldly aims should ever have come into existence on this earth, and it is to the credit of our race that it became so popular that the vast majority of the population of the civilized lands of the western world were willing to be enrolled in its membership. Certainly the world owed much to the institution which came to each country, town and village that it reached as the representative of Christ—professing to love the people as He loved, to serve as He served, and if need be to suffer as He suffered. Not least has Scotland had reason to thank God for an institution which did so much to purify and ennoble the national character, raised up high-souled leaders, and in the dark and cruel days of our history was to many as a refuge from the storm and a covert from the tempest.

But if the Church is the greatest institution in the world, it must also be said that more than any other it has fallen short of its professed aims. While its purpose is holy and loving as the mind of Christ, it is an instrument which shares in the imperfections of human nature, and its performances have borne the mark of those imperfections. The Church as a whole, save in brief and exceptional periods, has failed to realize the grandeur of its task, and has shown much slackness and inefficiency in the work that was given it to do. In one of the Parables our Lord spoke of the unjust steward as in some ways an example to His disciples, and it cannot be

said that in general the work of the Church could be compared in point of zeal and energy with the way in which a commercial firm organizes its business and pushes its wares. The Church of Scotland, when compared with other branches of the Christian Church, has no doubt done very respectably in its endeavor to carry out the program received from its Master, and it has had a good share of those whom Jesus described as the light of the world and the salt of the earth. But when we consider our Church as a whole—the roll of its members passing a million, and its possession of so much of the wealth, and that not merely the material wealth of Scotland, it may be thought, if we apply the divine standards, to be but an unprofitable servant.

## III.

### *Individual Sins.*

It is possible sincerely to lament the sins of the nation and the Church, and yet forget to enquire as to our own besetting sins. The old Scottish pulpit strongly insisted on the duty of self-examination, and on occasion this is certainly a very necessary and salutary discipline. Such an occasion as the Forward Movement makes it somewhat urgent that we should ask ourselves, as members of the Christian society, whether we have become, or are in the way of becoming, the kind of persons that Jesus expected His disciples to be, and whether we are doing the things that He enjoined.

One of the chief aims of the Church certainly is to raise up good men and women according to the pattern of goodness that was shown in the teaching and the example of Jesus Christ. It receives into its full membership those who have made a good beginning in the way of profession and promises, and thereafter it seeks to carry them on towards perfection by the ministry of the word, the sacraments and prayer, and through the uplifting influences of the Christian society. And a solemn question for each of us is to ask what progress, if any, we have made in this school of Christian character and

Christian service. The very least to be expected of us is that we should be good according to the recognized moral standard—clean in life, truthful in word, and honest in deed, and that we should be free of the evil habits which are branded as vices. And such, without doubt, are the virtues of the great mass of our members, with the addition of faith in God and His Son, and the hope of a life to come. But while this is admirable so far as it goes, and indeed an indispensable element, it only represents the lowest grade of Christian character. For it is possible to be a most respectable person, with some religion thrown in, and yet to be extremely selfish; while the purpose of Christ, if it may be expressed in a single word, was to teach unselfishness by word and life and death. He found that in general what men chiefly lived for was their own pleasure, their own profit, and their own glory; and the Church that He founded was meant to be a school in which men would learn to put self in its proper place, and that a very lowly place, in comparison with the claims of the God above them and of their brethren around them. They would love God with all their heart, and they would take their directions not from their own self-seeking and self-glorifying impulses, but from the will of God. They would love their neighbor even as nature had taught them to love themselves, they would recognize a call to service wherever they had power to help, and they would even, in a final victory over self, love their enemies and recompense evil with good. And for their encouragement in self-sacrifice He told them that in thus becoming like Him they would have even here the greatest of rewards—in denying themselves they would find rest to their souls.

The question for our consciences then is whether we have the virtues which men have agreed that a good man should have, and whether in addition learned unselfishness in the school of character that was established by Christ. We read that in the Reformation under Hezekiah they sought out the unclean idols and their altars, broke them down and flung them into the brook Kedron (2 Chron. 29). It is for us to

make a similar search in our lives, specially for the idol of self, and its altars, and to seek to cleanse our lives of them by the help of the grace of God.

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## PSYCHOLOGY AS AN ALLY OF CHRISTIANITY.

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The able and thought-provoking article by Professor Frazer Hood, entitled "Psychology a Menace to Religion"? in the April number of the Review, has raised in my mind the counter-question: Is, or can, Psychology be, the ally of Christianity? By Psychology, I mean, not the various schools of psychology, many of which are a menace, but simply the truth about the human mind and soul wherever found: in the laboratory, in books, in candid self-observation, in observing contact with human nature under all circumstances. The Christian Gospel itself needs no ally. "It is the power of God unto salvation . . . and . . . He is able to save unto the uttermost." But it has been the genius of Christianity in the fulness of time to bring every type of thought into captivity to Christ: the master-thinking of Plato, the inspired art of the Renaissance, the music of "The Messiah", the plans of great statesmen for the liberation of peoples, the voice of scientists echoing the astronomer Kepler, as he turned from his telescope to say: "I am but thinking God's thoughts after Him." Will it not be so with Psychology too? The openly hostile influence of Freud and John B. Watson has been so great that some have seen in this infant science a sinister Hercules in the cradle reaching out to strangle faith along with superstition. But the materialists, like the poor, have always been with us. This alarming recrudescence of materialism, as Professor Hood has shown, is already on the wane. In the meantime there is the wonderful and growing treasury of psychological fact waiting to be utilized. We dare not

"stick in the dugouts of abandoned battlefields". We must press forward to explore and appropriate new areas of God's expanding truth. If, as seers like Bergson and Steinmetz have foretold, we are on the verge of great discoveries in the realm of mind and spirit, why should not Christian thinkers be in the vanguard?

Among the most promising resources of this alliance are the psychological studies of motivation, influence, learning, personality adjustment, psychophysical control and worship. We have space for just three.

I. Psychology can be an ally of Christian experience in helping us to a better understanding of human motives. Much of the discord of life is due to playing on the wrong strings of the heart; much of its bitterness to falsely cynical judgment; much of its depleted vitality to strong, high motives lying dormant. Church people who are held back from God's Presence by rain or hot weather or even doubts engendered by current magazines, are poorly motivated. Their roots are too shallow for that sturdy, vital growth which the true follower of Christ must daily enjoy. In the army of the half-hearted one often suspects a lack of real regeneration. But the fault may lie at the door of Christian leaders for failing to appeal to the great motives of men. Bunyan's Christian was mystified by the fire which could not be quenched by water until he saw behind the wall one pouring oil on the fire. This is a parable of human nature and the great task of the Christian ministry. A gifted preacher has said: "If your sermons are to endure, they must be built on the human heart." Have we not all heard sermons, alas, with no awakening of mystery, no lifting note of joy, no challenge to spiritual combat, no poignant voice of pity, no stirring summons to Christian courage and adventure? Jesus Christ never spoke to men but what he awakened sleeping energies, quickened the feeble spark of the divine image, aroused the spirit that dares, lifted timid souls to amazing heights by demanding and expecting great things of them.

Consider our Lord's recognition of and appeal to all legitimate human motives. Hunger and thirst are basic: He

not only satisfied them physically, but offered men spiritual bread and living water. How powerfully compelling the urge of sex attraction and the tender love of children; the Master called for more self-devoting passion even than these to Himself and His Kingdom. He sought ever to liberate His followers from fear of death and disaster and human deviltry; but sternly bade them fear those subtle enemies that kill the soul with the body. Anger—the lust to beat down and destroy—is not to vanish into a void of apathy; Christ showed it being transmuted into hatred of injustice, bold challenge to wrongdoing, the fire of conviction that burnt steady and strong through persecution. Self-assertive pride and ambition are too human to be totally obliterated; they are appealed to as the honor of service, the high privilege of friendship with Christ Himself, the distinction of being a light before the world. The often obscure submissive tendency in human nature, which is the basis of law and discipline, but which so easily cankers into envy and inferiority complex—that is called into play in the Christlike meekness which conquers by its selfless and silent power. The Stoics had abjured grief and pity as weakening emotions; but our Lord definitely called on men and women to sorrow over their wasted lives of sin and, being redeemed, to share His pitying compassion for the needy throngs of humanity. The deep desire for rest, the fundamental urge for companionship, the natural impulses of play and the recreative forces of joy and laughter—these all find an important and indispensable place in the psychology of the Master of Life.

These undeniable facts encourage us to a deeper study of human motives, their effective stimuli, their characteristic responses and their laws of development. Psychologists have done a vast amount of pioneer work in this very difficult field. The writings of William James, McDougall, Thorndike and Woodworth on "Instinct" and "Dependable Motives" are fundamental, though too biological to be completely and adequately human. Ewer in "Applied Psychology" has two very suggestive chapters on the control of the emotions and the will;

likewise the corresponding chapters in Stratton's little book, "Developing Mental Power", are of value. Dr. June Downey's "Will Temperament and Its Testing" is full of insight into the dynamic side of motivation and Brooks in his "Psychology of Adolescence" has a valuable, up-to-date summary of the instincts, emotions and interests as scientifically studied today, especially at this crucial period of life. Despite the crudities and contradictions of this mushroom science, order is fast coming out of chaos.

Three important facts emerge for Christian leadership. First, almost all motives are "mixed". In fact, the secret of strong motivation is to blend or unite or coordinate single motives. Thus McDougall has suggested that reverence is a synthesis of four elemental motives: fear, wonder, submission and love. What potential power once these are in working relation to an infinite Person. Second, the "stimulus-patterns" or keys to unlock human motives are not fixed, but change from age to age, especially as the linkage of meaning, thought and language to behavior develops. For example, the effective hero at six may be the boy David, at sixteen David Livingston, at forty-six Martin Luther or Augustine. At eleven girls like best stories of home and school life; at fourteen "sentimental fiction"; at twenty-four realism or self-sacrificing romance. The third fact is that motives are most powerfully released, not by precepts, exhortations, entreaties or even lofty abstract ideals, but by pictures, actions and biographical glimpses. An inspiring incident from the life of General Gordon or Adoniram Judson or Stonewall Jackson may change a life far more than a perfect homiletic. We make far too little use of the personal dynamic of inspired biography. William James has given us an unforgettable picture in his "Energies of Men" of the astounding possibilities of lifting even the average man to heights of endurance undreamed by releasing hidden powers. But we do not have to read William James. Can we forget that the Master of all Life constantly used His matchless parables to turn plain men into heroes and even more initiated this perpetual mira-

cle by His irradiant life, His sacrificial death and His empowering resurrection?

II. Psychology has shown that there are right ways of influence based profoundly on the laws of attention, the laws of interest and the laws of suggestion. By laws I mean the normal, characteristic ways in which the mind works under certain conditions. A sermon or address has to compete for the attention of even trained hearers as truly as an advertisement must arrest and hold the attention of the public. In fact, its efficacy in influencing the lives of the hearers is largely proportional to the degree of rapt attention produced. Why is it that some speakers can hold their audiences spellbound, while others receive only a spasmodic and shifting attention? The first type of speaker, whether consciously or unconsciously, conforms to the laws of attention. He begins with something arresting; he speaks directly to his hearers as if personally interested in each one present; he uses varied and concrete imagery; he has some surprises in store; he moves forward from point to point with some logical sequence; he uses emphasis and contrast; he feels the intensity of his story or message so much as to live it; he saves up for the climax or reserves some vital, dramatic element or strong personal appeal for the end; throughout he appeals to the human interests and personal experience of his hearers, yet in such a way as to lift them above themselves. If the second type of speaker has to face drooping heads and shifting gazes, it is no fault of the everlasting Gospel he is there to preach; it is because he has failed in some of these particulars. He is very apt to be monotonous, slow in warming up, platitudinous, saying always the expected, repetitious, rambling, lacking in color and fire. His tragic failure is due to the fact that he is going against human nature, not with it.

Interest is the feelingful aspect of attention, the pleasantly absorbed, sustained state into which both the spontaneous and the effortful types of attention should pass. When people are once vitally interested in the things of the spirit, they listen to them eagerly, talk about them readily, dwell upon them

lingeringly. In the highest stage of interest, they are enrapt, caught up by the Spirit. Such has been the happy, contagious state of apostles like Stephen and saints like St. Francis. If our Church members lack these signs today, if their salt has lost some of its savor and their candles smoulder under a bushel, we know it is not because the Spirit of God ever fails. It may be because we do not follow up, because the first spontaneous blaze of enthusiasm is not trained into a steady, enduring flame. Then come the thousand distractions of the day and the light of the soul flickers. Intensity of interest depends on at least three things. It must be sustained by the continuous re-arousal of strong motives; it must have the glow of ultimate success; it must be self-active. We have already dwelt on the first over lengthily. The second is paramount today because of an air of defeatism that is too prevalent in the Church. Some men fight best with their backs against the wall. But most men are best spurred by confidence in a winning cause. There is a time for the stern prophetic note and the crying call to repentance. But every sermon, every address, every Sabbath school class, every church meeting, every pastoral conversation should begin and end, like the Gospels, with glad hope and the conquering Goodness of God. Many churches have been scolded and warned into creeping paralysis. Many an honest church member has listened to an ominous sermon, full of the sins and burdens of the world, and gone away dispirited. As a great preacher has said, we must cease to be problem-conscious like our age, and become, like true Christians, power-conscious. We are called upon to be in all reality more than conquerors through Christ. Who can assay the Divine proportions of the Gospel; but is it not at least three-fourths joy and peace and Love triumphant?

Finally, interest, if vital, is always interested activity. We know full well that a live church is one in which every single member is not only active, but self-active, responsible for a task which inspires his increasing interest. This means a closer study of each individual's gifts and capacities; greater delegation of responsibility; keener selection of leadership;

more cooperative group work or team work; more intelligently planned objectives; more hearty and systematic recognition of success; more prayerful vigilance for great opportunities. Are these counsels of perfection? As Christians, we believe they are practical possibilities. We cannot allow great business enterprises that actually employ these principles to put us to shame. Moreover, they are being successfully demonstrated by many churches today, through the guidance of the Spirit.

No study of human influence is complete without a consideration of the "laws of suggestion". However badly named, these are but the fundamental ways in which one mind influences another indirectly, or subconsciously, or through other than direct, consciously recognized appeals. The great advantage of indirectness is that it is not immediately challenged or resisted, works away subconsciously and comes to the conscious focus of action with less of coercion, more of personal freedom. Like hypnotism, to which it is akin, it is dangerous; but no good instrument is without risk or calls for less than the highest consecration in its use. Perhaps it is best used almost unconsciously on the part of the user. The kind acts of a minister at a Sabbath school picnic to the young, or to the aged, may have more influence than his most eloquent sermon. So also a simple illustration that he uses may have more effect than his most earnest entreaties. His influence is also proportional to his prestige. That is why he cannot afford to be careless about his dress, his mannerisms, his manners and courtesies, and even the quality of his jokes. The true minister of Jesus Christ will safeguard his dignity as an ambassador of God. It is an unpracticed commonplace that "suggestions should be positive rather than negative". We are prone to be more vigorous and eloquent about the 'thou shalt nots', about the looming dangers and horrible pitfalls, than we are about the stirring vistas of Christian rectitude and noble living. My Scotch grandfather sternly forbade me to whistle on the Sabbath day, but happily his life was broader than his creed and charged with the spirit of Divine adven-

ture. We know that the only answer to our youth's demand for the right to happiness today is to fill their lives so full of wholesome sport and eager service and the Christian passion for far-flung empire that evil and lust will be crowded out. At all ages, in fact, it is the empty soul that is miserable and turns to sin; the whole man that is happy in God's sight. A final point: suggestion should be intense but gentle, persuasive but not dogmatic, leading rather than driving. There may come again a day for the thunders of authority, but not now. This age will respect the authority of reason, the authority of experience and the authority of character—all still, small voices. The authority of vocal force, declamatory and denunciatory, is out of fashion. The most effective influence meets the man where he is, walks with him and talks with him, and quietly leads him up higher.

III. Psychology is an ally of Christianity in that it has given us the keys of learning. Christian experience is a learning process from start to finish, nay, an eternal quest. We echo approvingly: "With Christ in the school of God", but are we willing to go through every stage, to advance by a rigorously progressive curriculum? The tragedy of revivals has been that those souls brought to the glorious threshold were not led on. The tragedy of Sunday schools is that so often teacher and pupils together mark time or revolve in a dreary treadmill. The only zest lies in going forward. When we cease to learn something new, we cease to grow. When we cease to grow we cease to live. Learning must be creative or nothing. It is not for destructive purposes that certain able psychologists have shown by searching investigations that Sunday-school children are often little better off in tests of moral knowledge and character than children who seldom or never attend. It has long been known that something was wrong. If time spent in Sabbath school and church be unproductive by the acid tests of knowledge and character, it is urgent that we know about it and do something radical about it. A significant movement for Character Education is already well under way in our public school system. Some very fun-

damental work in testing has been done by Professors Hartshorne and May and published in such books as their recent "Organization of Character". Happily, Christian educators and progressive Sabbath schools have been intelligently grappling with these problems for two or three decades.

We can only briefly sketch the laws of learning as they seem to apply to the vital growth of the Christian. Learning must be by exercise; by repeated activity; by self-activity. It is not effective by large and lengthy doses one day in the week, but should be spaced into daily short periods, say twice a day. The "registration" or presentation of stimuli should be intense, interesting and through varied sensory channels. The evidence is that visual instruction, by pictures, diagrams, object-lessons and acted demonstrations is the most effective. Even moving pictures are having an increasingly useful vogue as an educative instrument. In all learning, the methods used must be adapted to the age, the mental development and the special capacities of the individual. Mass learning has a place especially when socialized, but nothing can take the place of individual learning. It should almost always be cooperative, however, and some of the most creative work is done in small groups of two, three, four and five, with or without a leader. Above all, learning should be purposive, motivated from within by the interests, desires and developing needs of the learner. Learning which is externally imposed or coerced or operated under forced draught is almost useless. When work becomes play and freely-accepted discipline is wrought out of the social conscience of the group, then learning is most effective, because most spontaneous and most personalized. Teacher and pupil are not on opposite sides of the fence, but should rather be comrades in the mutually-fascinating enterprise of seeking the truth and realizing its value for life. The teacher further assists in the learning process by measuring and encouraging the learner's progress; helping the learner to analyze his difficulties and overcome them; and exerting that profound influence which comes from manifested faith in the learner's highest possibilities. We have hardly begun to practice these

ideal methods, yet we know that they are rooted in the constitution of human nature and that they will work in experience.

The pastor is a teacher whose rare privilege it is to lead his people into the inexhaustible riches of the knowledge of God in Christ Jesus. If he is wise, he will not waste time delivering a self-inspired essay on the problems of the age. He will rather seek to inspire the members of his church with his own love of spiritual things and stimulate them to search the Scriptures daily, teaching them how to bring this eternal wisdom with intelligent interest and imagination down to their every-day needs and those of the community and nation. Along with his officers and Sabbath school teachers, he will seek to put into practice as far as possible in his church the principles of creative and cooperative learning. It becomes his duty also, as a teacher, to study the great variety of individual types among his people. In fact, it is true to say that there are no types but only individuals. So precious is individuality to God that He seems to have no fixed moulds, but extraordinary ranges of individual difference. If, as Emerson said, "God has a private door to each individual soul", can it be less true of God's representative? How intimate his contact with human beings at their best and their worst, and how great his opportunity to study them in the great crises as well in the petty issues of life. Here Psychology can be of inestimable value to him because there is already a great body of discovered truth about the traits of personality and their organization, the range and variety of personality "types" and the innumerable forms of personal adjustment and maladjustment. But that is another story.

Finally, the Christian minister, or Sabbath school teacher, or active layman, must be a creative learner himself. He cannot lead others to grow unless he is constantly growing himself. Life is short and our task is infinite. As perhaps never before the Christian Church needs trained minds, productive minds. It dare not lag behind the onward march of thought. But it needs thinkers of all degrees. It would be fatal to leave the live thinking to a few. As early as possible, each worker

for the Master should assimilate what the great psychologists have taught about the best use of concentration, memory, imagination and creative thinking. The last is a real obligation. There is no faculty that God intends us to use more and that we use less—next to love the most divine thing in the human soul. A close study of such books as Abbé Dimnet's "The Art of Thinking" will repay.

Creative work has its human conditions: long periods of quiet, when one is fresh; cutting off distractions; stimulating one's self with some pungent reading; venturing with pen in hand to record one's own impressions; when thoughts come, striking while the iron is hot and continuing to strike; keeping free from strain and conserving the insights born of relaxation. The Christian thinker will fast and pray, or wrestle until the angel blesses; but he will be sustained by serene faith in resources of wisdom higher than himself. "A turn and we stand at the heart of things," wrote Browning. We are to watch, lest such golden moments slip by. Nothing is more perilous to the stirring up of the gift that is within us than that insidious refuge in time of trouble: a barrel of sermons or a filing-case of notes. They are the crystallizations of past thinking, to be used with the utmost restraint. It is not that we are to shine with originality. That is insignificant. It is a matter of creative growth and enduring influence. Each sermon, each lesson taught, on however old a theme, must come fresh from the mill of thought and feeling and experience; in a higher sense fresh from the Divine Source. Only thus will it have the pulse of real life, the vitality of new conviction. Only thus will it make deep and vital creative contact with the lives of others. When he has read his Bible with fresh eyes and sanctified imagination, out of the creative depths of silent communion and consecrated toil there will come "a light that never was on sea or land" and God's servant will come forth so fired with His Presence that the people before Him will see that light and passionately follow. Is not this in Christ's name humbly to share in His creation?

# BIBLICAL INSPIRATION AND THE CHANGELESS GOSPEL.

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The July number of the UNION SEMINARY REVIEW contains a number of excellent articles of which I heartily approve; but against two of its contributions I feel impelled to register some objections. They are the articles by Rev. William P. McCorkle and Rev. George L. Bitzer, D. D., entitled respectively "Popular Errors as to Inspiration" and "The Changeless Gospel in a Changing World". Of course, I do not object to them *in toto,* for they contain many statements that all evangelical believers are glad to accept; but there are other parts of them which, I feel keenly, contain elements of danger.

First, I will deal with Mr. McCorkle's article. In his letter to the editor (p. 382) he says: "I began a literalist, as most of us do. Familiarity with the Bible has compelled a revision of many former views."

This means that he is no longer a literalist in interpreting the Bible. It is always a danger sign when a man makes a declaration like that. Why? Because it means that he thinks he can go through the Bible and put an allegorical interpretation on any part of it that he does not want to accept in the literal sense. In other words, he will interpret the Bible, not according to what it says, but according to his own subjective views. That, I hold, is at least the beginning of rationalism, which makes reason instead of the Bible the ultimate source of authority in religion.

Of course, the evangelical expositor is well aware that the Biblical writers use many figures of speech, such as metaphors, metonymies, similes, parables, etc., which are to be understood in the figurative sense; but such imagery is readily discernible by every intelligent person. Take some familiar

examples. When David says in the Twenty-third Psalm, "The Lord is my shepherd", a child knows intuitively how to interpret it, namely, that in some respects the Lord is *like* a shepherd. So when Christ said, "I am the vine; ye are the branches", every one knows how to understand the metaphor.

However, it is very different when we come to interpret literal and historical statements. They cannot be treated as if they were mere figures of speech or mere metaphorical expressions. For example, when the Bible says, "In the beginning God created the heavens and the earth," that is history, or at least it was meant by the writer to be accepted as history; and so if it cannot be accepted as historically true, it must be rejected as untrue. There is no possible way by which such a statement can be twisted into metaphor, or any other rhetorical figure. The very words themselves bear the sign-manual of literalness.

The same is true when the Bible says, "And God created man in His own image" (Gen. 1:27), or when it says, "And God fashioned man out of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul" (Gen. 2:7). These verses are put in the form of literal historical verbiage. Their very grammar cries out that they are meant to be literal statements. If they are metaphor or simile, I wish that some non-literalist would phrase, in literal language, the thoughts or conceptions they convey.

Ordinarily it is quite easy to distinguish between literal and figurative language. For example, if you say, "John Jones is a deceitful man", that is a literal expression; but if you say, "John Jones is a snake in the grass", everybody knows that you are using figurative language. When this principle is not observed in the exposition of the Bible, the evangelical faith is endangered, and the Bible loses its authoritative value. Besides, failure to distinguish between the literal and the figurative in Biblical statements blinds the mind to the true meaning of language. It leads to *eisegesis* and away from *exegesis*.

Yes, we believe that the danger line is reached when a

man announces that he is not a literalist in his treatment of the Bible. Let us now give careful attention to a concrete instance in Mr. McCorkle's article. On page 386 he quotes Dr. James Orr as saying that few people "will be disposed to take literally the account of the making of Eve out of the rib taken from Adam's side while he slept" (*Revelation and Inspiration,* p. 166). The quotation from Dr. Orr is correct, but I cannot help feeling that, in this case, he swerved from his wonted stalwart position respecting the Bible.

But, scholarly authorities aside, let us probe deeper into the Biblical story of the making of the first woman from the substance of the first man. If the differentiation of sex in the human family did not take place in the way the Bible depicts, then how did it come about? Let the advocates of allegory tell us that. If the Biblical story is an allegory, what does the allegory stand for? What is the interpretation of the allegory? According to the theory of evolution, there is no thinkable way by which the difference of sex in the human family, or anywhere else, could have been accomplished. Try to think it through, if you can. Try to visualize it. However, the sexes *are* different, and yet they are mutually complementary, and thus are endowed with the power of procreative functioning.

Now, suppose we analyze the Biblical narrative and see whether it does not furnish a thinkable way—and the *only* thinkable way—by which our problem was solved. Adam was the original generic and genetic man; the federal head of the race that was to spring from him. In him must have been posited embryonically all the powers of both sexes. When God took from him one of his "side parts" (rib, *tsela*), He undoubtedly probed deep into the man's seminal being, withdrew from him the previously created feminity, both somatic and psychical, and from it He builded (*banah*) the woman. In this way He accomplished two great marvels: First, He preserved the solidarity of the human race; second, He achieved the differentiation of sex, thus making possible the procreation of offspring.

Of course, this was a *supernatural* transaction, as had to be the case in order to get the human genus biologically organized and started; but I must leave it to any one who believes in a personal, all-wise and all-powerful God whether it was not both a thinkable and an adequate way of accomplishing the divine purpose. Can any one figure out another way by which to achieve the same great end?

I am not going so far as to assert dogmatically that the first man must have been bi-sexual, but surely there must have been in him all human procreative potentialities, since the woman was taken from his seminal being, and since, then, the two became the primogenitors of the human genus. It is a well-known biological fact that the procreative cells (germplasms) of the male and the female are different, and yet are mutually adapted for purposes of generation. So in the divine operation of framing and organizing the woman from the generic head of the race, God, the Creator, could very easily have separated the feminine elements for the woman and left the masculine elements in the man. Certainly, this was a "biological miracle", but I insist that it was *biological;* nor did it violate any fundamental biological principles. It was the cytological way to get the human genus started.

See how this literalistic interpretation fits into the rest of the story. It was reasonable that the man should be put into a deep sleep for such a major operation. It was scientific for God to close up and heal the wound after such a deep incision had been made. By an intuition, well known to psychology, the man, when he awoke from his sleep, at once recognized the woman as a true helpmate—one who would be congenial with him, because she was of the same stock and genus as himself, and thus was very different from the animals, among which he was unable previously to find a "helpmeet for him". It is no wonder that he "fell in love with her at first sight" and exclaimed: "This is now bone of my bone and flesh of my flesh; and she shall be called woman (*ishshah*), because she was taken out of man (*ish*)."

These Hebrew terms help to give the Genesis story an air

of verisimilitude. *Ishshah* is the feminine of *Ish* in the Hebrew, just as in the Latin *vira* is the feminine of *vir* and in the German *Maennin* is the feminine of *Mann*. The unity of the human race is now generally accepted among anthropologists, and this scientific fact is rationally and adequately accounted for by the transaction in the garden of Eden at the beginning of human history. On the unity of the race I quote the following paragraph from Dr. Franz Delitzsch, which I find in Dr. C. F. Keil's valuable critical commentary on the Pentateuch (p. 89)—a work from which I have derived much profit:

"That the races of men are not species of one genus, but varieties of one species, is confirmed by the agreement in the physiological and pathological phenomena in them all, in the similarity in their anatomical structure, in the fundamental powers and traits of mind, in the limits to the duration of life, in the normal temperature of the body and the average rate of pulsation, in the duration of pregnancy, and in the unrestricted fruitfulness of marriages among the various races."

Another question should be frankly met and discussed by the evangelical scholar. Mr. McCorkle may, indeed, regard it as the *crux* of the whole matter. He says (p. 390):

"It is usual to say, when we speak of the inerrancy of the Scriptures, that we are referring to the original manuscripts. This only makes the discussion academic. The practical question is, Can we trust the Bible as we have it? The answer is a confident Yes. While we do not know how often the copying process has been repeated, we do know that copyists have been faithful."

And then he goes on to show that, in everything that is essential, we have the true Word of God in our English and American versions of the Holy Scriptures. To this we agree most gladly, and are happy that Mr. McCorkle has put his argument so positively and strongly. But here is the faultiness and peril of his presentation: If there never was an original inerrant text, plenarily inspired, what profit is there

in all our critical efforts to get back to it? Why all the painstaking search for ancient manuscripts? Why all the meticulous comparison of various codices, versions and translations? After all, no one can get back to the original, infallibly inspired text, if no such text has ever been in existence. However, consider the positive side of our problem: If there was an original, divinely inspired text, what an incentive that fact affords for scholarly and reverent research to get back to it? Then, indeed, will our friend's argument prove valid when he says that "copyists have been faithful", and that the "various readings", "taken altogether, do not affect a single vital fact or doctrine of the Bible". Very well said. And, besides, they do not affect even the doctrine of the plenary inspiration of the Bible, but, far rather, help to establish it. Again, if God gave the world an original, inspired record of revelation, it is reasonable to believe that He would have preserved it through the ages in every essential respect; and we see that that is precisely what He has done with our blessed Bible.

It is time to turn to Dr. Bitzer's article. So far as regards his challenges to strict Calvinism, it would not be proper for me, being a Lutheran, to speak. Therefore, I leave those matters to the theologians of the Presbyterian Church, who, I am fully persuaded, are competent for their task. The title of his contribution is a very attractive one: "The Changeless Gospel in a Changing World." With the verbiage itself I heartily agree. There has been much change in the world, some of it for the better, some for the worse; yet the gospel of redeeming love and grace in Jesus Christ is ever the same. How thankful we should be that, in this changing world, there are some things that are "the same yesterday, today and forever more"!

But is Dr. Bitzer sure that he has made no change in the gospel? I alight, first, on what he says about evolution (pp. 418, 419): "At college, fifty years ago, I was taught that evolution has no terror for the Christian scientist who can see God back of the processes of evolution, directing those processes. . . . Think of evolution as God's way of doing

things, and I can see no sort of hurt in the theory, but rather a lofty conception of the great God who from all eternity has directed and perfected the processes of Nature."

These statements challenge analysis. In the first place, where is the scientific evidence today of the spontaneous generation of life, of the transformation of species, and of the evolution of animals into human beings? If animals never develop into men in our own palmy days, when they have so many opportunities through human contacts, how could they have done so ages on ages ago, when there were no human beings to instruct them and set them an example? In fact, if you look at organic nature just as she is, you will see that the most outstanding law is the persistence of type, or, as the Bible puts it, the reproduction of each type "after its kind". Such fixity of type is absolutely necessary to make nature an *orderly* realm—a realm in which vegetables, animals and men may subsist. Nature must be dependable, and she would not be dependable if she were in a state of fluidity as to type.

It is also a biological fact that the procreative cells of each distinct type of organic creature has its own specific genes and chromosome number, and these determine the species. There is no known way by which one specific number of the chromosome can be changed into another. This fact makes inter-breeding among the various types impossible. More than that, the male sperm of one type will not fit into the female ovum of another, and for that reason, too, inter-breeding is not possible. Thus science teaches the same doctrine as the Bible: that animals were created to *be animals,* and nothing else, and that man was created to *be man,* and nothing else.

So it is far from being scientifically established that evolution is "God's way of doing things". Does the raw jungle ever evolve into cultivated farms, orchards and gardens, fit for human habitation? Nay, verily not. But cultivated area, if neglected or abandoned by human beings, will invariably degenerate into jungles. The law of reversion to type is another outstanding law in the natural realm.

But let us come to closer grips with Dr. Bitzer's central

thesis. He upholds "the Christ of the cross". "Christ lifted up" on the cross—"this is the heart of Christianity", he says. And to this truth we heartily agree. But has our good doctor thought his proposition through? He says he believes that "evolution is God's way of doing things". But the Christ of the cross accepted and endorsed the Old Testament Scriptures, and frequently appealed to them as authority; and He had the same Old Testament canon which we have today.

Now, Jesus Christ witnessed to the truth of the Old Testament statement that God created man in His own image and that He made the race male and female (Gen. 1:27). "Have ye not read," said our Lord, "that He which made them at the beginning made them male and female?" (Matt. 19:4.) Again He said: "But from the beginning of the creation, God made them male and female" (Mark 10:6). Christ also gave His divine sanction to Gen. 2:24, saying: "For this cause shall a man leave his father and mother, and cleave to his wife; and they twain shall be one flesh"; and then He added: "What therefore God hath joined together let not man put asunder" (Mark 10:7, 8).

Here, then, we find the Christ of the cross endorsing the Genesis account of the origin of the first man and woman—the primogenitors of the human family. Does that agree with the theory of evolution?

A moment's thought will show the difference, *toto coela,* between the evolutionary theory of the origin of man and the Biblical account. Recall the pictures you have seen of the primeval man of evolution. Note what a coarse, low-browed, brutal-looking creature he is. Some scientists think that the Java man was the "dawn man" of the race. Lately, however, Dr. Henry Fairfield Osborn has been persuaded that the Piltdown man is the original genetic man. Would any one be so bold as to say that either of these rude, bestial creatures could be identified with the first man of Genesis who was created in the divine similitude? I hardly think so. When did the evolutionary man develop into a human being who could be said to be created (*bara*) in the likeness of God? No one

can tell. I have never known of an evolutionist who even tried to tell. And when did man, coming up by degrees from an animal ancestry, get an immortal soul? When did he become a real personal, self-conscious, responsible individual? The evolutionist cannot answer. According to the teaching of the Bible, however, all is clear—we know that the first man whom God created in His own image was a personal and immortal being. Which view shall we accept? We prefer to accept the view that "the Christ of the cross" accepted.

There is something faulty, we regret to have to say, in Dr. Bitzer's statement, "that the nature references in the Bible are merely incidental and non-authoritative" (p. 419). Think of saying that about the many, many Biblical references to the realm of nature. If the Bible cannot be trusted when it alludes to merely natural things, how can we believe it when it tells us about the higher spiritual realities? Is not the God of the Bible represented everywhere as also the God of nature, as the Creator and Preserver of the natural universe? "In the beginning God created the heavens and the earth"—is that "merely incidental and non-authoritative"? Jesus Christ, in whom our friend believes so fervently, made many references to the realm of nature.

We say it kindly, yet we wonder whether Dr. Bitzer thinks clearly and consistently about Christ and His atoning sacrifice. He tries to make it appear that Drs. J. Gresham Machen and William Adams Brown teach the same doctrine relative to the atonement. Let us see. Of Christ on the cross, Dr. Machen says: "Be assured He was no mere man hanging there, but the Lord of Glory. One drop of His precious blood is of more value for man's salvation and human hope than all the rivers of blood that have flowed on all the battlefields of the world." That is perfectly pellucid: it represents Christ as "the Lord of Glory", and teaches that He made expiation for the sins of the whole world of mankind.

But how does Dr. Brown express it? In this brief sentence: "God in some true sense was sharing in Christ's suffering." Is that clear? Is it adequate? It might just as

truly be said that God shares in the suffering of every one of His human children. How could our friend think that Dr. Brown's statement was adequate? How could he conceive that it was practically the same as Dr. Machen's matchless pronouncement? What is that "true sense" in which God shared in Christ's suffering? Dr. Brown's statement is obscure.

We fear that there is lack of clarity on page 421, where Dr. Bitzer, in speaking of Christ and His cross, says: "What He did for sinners in His day, He is asking us to do for sinners in our day." This statement is confusing; at all events, it is not properly guarded. What Christ did on His cross was to atone for the sins of the world. But that we cannot do. Our cross is not an atoning cross. When we bear our cross, we cannot atone even for our own sins, to say nothing of atoning for the sins of the whole world. Our cross is a figure of speech indicating our trials and difficult tasks in the service of Christ and our fellowmen. Christ's cross was a real cross, on which He shed His blood and suffered as the divine-human Substitute for sinful and wretched humanity.

On page 419 our author speaks of "the great God who from all eternity has directed and perfected the processes of nature". Surely he cannot mean that. It would cancel the doctrine of creation. The natural cosmos has not existed "from all eternity". It is finite and dependent, and therefore cannot be eternal, but must have been created. There is only one eternal being, and that is the triune God.

Gladly would we underwrite our friend's last paragraph, with its eloquent phrases and fervent spirit—if only he had omitted his ungenerous reflections, his unkind side-thrusts, his invidious implications. We would gently ask: Who are the ministers who do not "do their own thinking"; who do not speak "with the passion of a great love"; who do not "study the problems of the time"; who are "wedded to tradition", but are not "wedded to the truth"; who are "blindly sectarian"? To say such beautiful and loving things, and then put a barbed shaft into each one of them, is a procedure which greatly mars any discourse or piece of writing.

# A GUIDE FOR THE READING OF THOSE WHO LOVE GOOD BOOKS.

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The purpose of this brief article is to suggest books that would be of special value to the man who is interested in that deepest question which can concern man, the idea of God. Instead, however, of suggesting two or three "best books", it has seemed better to extend the list so as to indicate something of the wide range of interest and viewpoint in connection with this theme, to which today we see turning not only theologians and philosophers, but scientists and men of letters and many others. The reader can easily select the volumes which will meet his special need.

Perhaps the best single volume of recent years for the general reader is *God in Christian Experience*, by W. R. Matthews, Dean of King's College, London, an Anglican theologian who values the Christian tradition without being a traditionalist, and who knows and takes account of the modern situation without being carried away by it.

If the reader wishes a solid theological discussion, with the doctrine of God grounded on a philosophical basis, independent in attitude toward traditional forms yet definitely theistic, he can be referred to the second volume of *Philosophical Theology*, by F. R. Tennant, of Cambridge, and to *The Doctrine of God*, by A. C. Knudson, of Boston University.

The interest in values is one of the most fruitful concerns of modern philosophy, and for not a few this is the surest ground for faith in God as for the understanding of God. One way of using this approach is that followed by the works of two brothers, John Baillie, of Union Seminary, New York, on *The Interpretation of Religion;* the other by D. M. Baillie, of Scotland, on *Faith in God.* They are among the most informing and thorough of recent discussions. God is the being who is known in the moral experiences of life, and the faith which answers to these insights becomes the real way to the knowledge and certainty of God.

*Religious Realism*, edited by D. C. Macintosh, of Yale, furnishes contributions from fifteen philosophers and theologians. They are written for the student rather than the popular reader, but the series serves admirably to indicate some of the main tides in the move-

ment of religious thought in this country. The most prominent question is that of the way in which we may know in religion, but such writers as Drs. Wieman, Macintosh, W. K. Wright, Boodin and Montague discuss their idea of God. The effort is to avoid dogmatic authority and speculative method, and to build up an idea of God emphatically on the basis of the new knowledge of our universe (so W. K. Wright and J. E. Boodin), or on man's experience of a cosmos that is helpful in his efforts to achieve the full life.

Standing vigorously against such theology and that of almost all the other books here indicated are the works of Karl Barth and his associates in Germany and Switzerland. *The Word of God*, by Karl Barth, and *The Theology of Crisis*, by Emil Brunner, are the only Barthian works available in English. But *Karl Barth*, by Wilhelm Pauck, one of this fall's publications, gives copious extracts and summaries which will indicate Barth's idea of God, as does *The Teaching of Karl Barth*, by R. Birch Hoyle.

What about the bearing of science upon the idea of God? Just now we are favored with symposia in this field. *Has Science Discovered God?* edited by E. H. Cotton, gives the views of sixteen scientists, sympathetic with religion but differing decidedly in their conception of God. A smaller but informing and stimulating volume is *Science and Religion*, by twelve leading English scientists and churchmen, with an introduction by Michael Pupin.

No one can study the Christian doctrine of God without consideration of the meaning of Christ and of the Holy Spirit. Two volumes are suggested here. *The Lord of Life* is by a group of nine English writers, including H. T. Andrews, Vernon Bartlett, A. T. Cadoux, H. H. Farmer and D. Miall Edwards. *The Christian Experience of the Holy Spirit* is one of those works of ripe scholarship with real spiritual insight which remain of value when other books of the day are forgotten. It has a wider reach than the title suggests, dealing not only with the nature of the Spirit and the Spirit in human experience, but with the whole question of the bearing upon our idea of God.

Finally, to one who wants help in the perplexities of today, help in holding to his faith in God, in reaching certainty about God, and in finding the ways by which men can know God for themselves, one of the following can be heartily commended: *Pathways to the Reality of God*, by Rufus M. Jones; *God and Ourselves*, by Edwin Lewis; and *Pathways to Certainty*, by William Adams Brown.

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Nine years ago a Swiss pastor, Karl Barth, said that the chief need of Christian preaching today was the willingness to face one question: "Is it true?" The churches, he said, have in them many people who do not ask openly, but whose minds are always questioning: "Is it true?" What they hear Sunday after Sunday about a loving, good God, about Christ, the unseen world, a divine purpose moving through the events of our present life: "Is it true?" "They want to find out and thoroughly understand the answer to this one question: 'Is it true?'" Barth's own endeavor to answer this one question has shaken Central Europe. The conviction that ministers must deal more with ultimates, more with primary not secondary truth, more with our social problems sub specie aeternitatis, that they must increasingly preach God out of fresh discovery, fresh experience, fresh knowledge of God, underlies the following selection of four or five books of the last decade as of special value to the minister.

Most ministers are sitting on the fence so far as this "prophet of a new Christianity", Karl Barth, is concerned. After several years' testing it is fair to say that the first book in time and probably importance as a guide to the heart of the teaching of this Calvin redivivus, if such he be, is the collection of his own addresses called "*The Word of God and the Word of Man*".[1] Other books by Brunner, Heim, Pauck, even Barth's own Commentary on the Romans, may well come later. This group of addresses given by a pastor to pastors is the best introduction.

"Who among all your tribe (philosophers) in Europe is saying the most important things about religion today?" was a question put to Professor Hocking two or three summers ago. Without a moment's hesitation he replied, "Miguel de Unamuno". Unamuno's great book is "*The Tragic Sense of Life*".[2] Great thought is intermingled with great passion, the passion for truth, for immortality, for God. One-time exile from Spain, because of his progressive social and political ideas, a power still in these fields, he is first of all a true heir, a

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[1]The Word of God and the Word of Man. By Karl Barth, D. D. Translated by Douglas Horton. Boston: Pilgrim Press. 1928. Pp. 327. $2.25.

[2]The Tragic Sense of Life. By Miguel De Unamuno. Translated by J. E. Crawford Flitch, M. A. New York: Macmillan & Co. 1921. Pp. 332. $5.00.

creative modern successor, to the great Spanish mystics. In the address to young people which so stirred the General Assembly of the Church of Scotland of 1930, delivered by Professor A. A. Bowman, occupant of the famous chair once held by John Caird in Glasgow University, it is Unamuno's deep, stern note that is struck, perhaps most clearly in a sentence at the end of the address. The supreme experience, the most exciting and adventurous experience of a man's life is "to feel the full force of the wrath of God upon the naked soul, knowing that through its terror of darkness there is stealing to him, silent as the sunlight but no less powerful, the saving love of Christ".

Even before the father of behavioristic psychology, Professor Watson, left his chair in Johns Hopkins University and betook himself to writing advertisements, his mechanistic explanation of consciousness was under suspicion. It was too simple, too easy. But there is a residuum, as there is a residuum from the other discredited Freudian theory, which may yield permanent values. In Professor W. Fearon Halliday's *"Psychology and Religious Experience"*[3] such values are conserved, together with far more valuable insights from other sources. So clearly, so sensibly, so practically, so reverently, is psychology applied to the work of the ministry that much of the unfortunate repugnance to the subject felt in many minds is dispelled. The fact and character of hidden motives in the ministry, the danger of repressed feeling, ministerial malpractice in the matter of false sympathy, the Christian attitude toward sin, the minister's attitude toward his own sins, the minister's pet rationalizations, pitfalls in pastoral work to be avoided, the importance of the home (a classic chapter), are among the questions faced with great intelligence and in a not too technical way. The book does not attempt to deal with many theological and metaphysical problems raised by implication, but in the last chapter on Ultimate Sanction one is brought face to face with the reality of a Seeking God as well as with seeking man, in a discussion of great beauty and power.

*The Mystery of Preaching*, by James Black, D. D., the James Sprunt Lectures of 1924, has gained world-wide recognition. To the readers of this quarterly it is well known. The peer of this volume is another less well-known volume of lectures delivered in Ireland the year preceding, *"The Minister in the Modern World"*,[4] by the Rev. R. C. Gillie, M. A., D. G. L. It is a book of distilled wisdom.

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[3]Psychology and Religious Experience. By W. Fearon Halliday, M. A. New York: Richard R. Smith, Inc. 1929. Pp. 320. $3.00.

[4]The Minister in the Modern World. By R. C. Gillie, M. A., D. C. L. New York: Macmillan & Co. Pp. 176. $1.50.

Nothing published in this field on either side of the Atlantic in recent years surpasses it in spiritual insight or in practical suggestions. It takes discouraged men, and leaves them light-hearted. It carries one out of the shallows into the deeps.

Another little book, known to many, that brings us face to face with God and qualifies us to answer Barth's question, "Is it true"? is Evelyn Underhill's "*Concerning the Inner Life*".[5] The business of the man of God is to know God, to have fellowship with God, to make known to his people God, the only God there is, the God and Father of our Lord Jesus Christ. To this high vocation Miss Underhill recalls the overoccupied minister of today. Prayer and meditation are hard work; they demand as much brain power as sermon-making, but they are indispensable. The book requires slow and careful reading. It will carry the reader who is patient with it to the open vision of the mountain summit, and it will send him back to the plain with all its human needs, eager to live that vision.

JAMES MOFFATT, D. D., LITT. D.,

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In selecting five or six books, as I have been asked to do, on the score of their recent date and importance, I shall confine myself to the Department of Church History as far as possible. Of late, the outstanding contributions to theology have been perhaps made in fields like that of the philosophy of religion, particularly as that has been affected by science. But some one else will probably call attention to books like the Gifford Lectures of Dr. Gore and Professor A. E. Taylor, Dr. Tennant's *Philosophical Theology*, and Dr. John Oman's *Nature and the Supernatural*, which by their weight are ahead of nearly anything else in English, so far as this department is concerned. My list is limited to books which are relevant more or less to the general history of our religion, *i. e.*, to its living past. As a recent political historian observes, "a people unconscious of its history is like a man smitten with loss of memory, who wanders about aimlessly till he comes to grief". So is it with the Church. The books I shall mention are in various ways a reminder, if reminder be needed, that the Church cannot hope to advance wisely and effectively if it assumes that the past is dead and done with. I also interpret "important" in a wide sense. The books mentioned

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[5]Concerning The Inner Life. By Evelyn Underhill. New York: E. P. Dutton & Co. 1920. Pp. 122. $1.00.

all depend upon research and expert knowledge, but they are written for the ordinary intelligent reader. It is their judgment that makes them tell.

(1) Dr. E. F. Scott's *The Gospel and Its Tributaries* (Edinburgh, T. and T. Clark; New York, Scribner's; 1928) is a fascinating and judicial statement of the problems raised by the relation of primitive Christianity to its environment. In opposition to the two extreme positions, that Christianity came into the world practically ready-made, owing nothing to Greek thought, or that it represents the transformation of some primitive Palestinian faith into a new redemptive religion, the author shows how the gospel from the first had an identity of its own, and how the changes were really attempts to express its message or revelation in larger forms. "Christianity has never ceased to borrow, and at the same time it remains creative . . . All that it has borrowed has been transformed and quickened by this revelation, given once for all through Jesus Christ." It is just because Christianity "has this capacity for endless borrowing" that "it is the absolute religion". So much is written upon the subject by ardent one-sided champions that a volume like this deserves special gratitude. The living interests and the power of the gospel as a creative force are exhibited on the stage of the first two centuries. It is one of the very few books that really count on this subject. Behind the judgments there is learning that is never paraded; but Dr. Scott has the wisdom which is not always partnered with learning. It is important at the present day to have a reasoned proof like this that Christianity survived the syncretism of the early centuries just because it was not a mere syncretistic faith.

(2) A pendant to Dr. Scott's book is Canon J. K. Mozley's small volume called *The Beginning of Christian Theology* (Cambridge University Press). It is a series of short talks over the radio in Britain. In less than a hundred and fifty pages the writer offers a compressed but clear explanation of how and what the Church did, down to the Council in Nicaea, in its thinking. The value of the book lies in its power of disentangling the main issues and of presenting them lucidly. I do not know a recent volume which succeeds in meeting the need so aptly. Even those who know something about the intricate subject will profit by reading its pages, and those whose views are vague will not finish the book without having their minds cleared up and forfeited. I call to it lest so modest a volume is missed among the pretentious and less trustworthy members of its class.

(3) Professor F. Lot's *La fin du Monde antique et les debuts du Moyen Age* (Paris; La Renaissance du Livre, 1927), the thirty-first volume of a notable series "L'Evolution de l'Humanik", is an

authoritative and brilliant account of the rise of mediaeval Europe; since Dean Church's volume, "The Beginnings of the Middle Ages", which is on a smaller scale, nothing nearly so balanced has appeared. Those whose French is rusty may now have access to the book in an English translation, *The End of the Ancient World* (Knopf, New York; five dollars).

With the skill of a French scholar at his best, Professor Lot sustains the reader's interest to the end, in a fascinating survey of European civilization between the third and the sixth centuries. How Christianity shaped itself during this period of decadence, and what was the relation of the Latin church towards contemporary thought and life, is one of the intricate problems handled in the pages of this volume. It is valuable if for nothing else than for marking how modern scholarship has advanced beyond the judgments of Gibbon, though Professor Lot is too absorbed in constructive work to be controversial.

(4) The most important English contribution to the study of mediaeval religion in Europe has been the second volume of Dr. Coulton's *Five Centuries of Religion*, published by the Cambridge University Press in 1927, where the inner realities of religious life in the monasteries are laid bare. This is detailed work of the first importance. But alongside of Professor Lot's masterpiece one should place an admirable sketch of history during the thousand years between Justinian and Luther by Dr. Leighton Pullan. *From Justinian to Luther* (Oxford University Press, 1930, 12s. 6d.), is the best up-to-date outline of this tangled period which we possess; the religious and the political issues are stated with an emphasis upon what is saliant as well as with balanced judgment, and the reader is provided with a coherent clue to the ramified movements of politics and religion. Dr. Pullan concludes by noting the urgent need for reform which the corruptions of the Papacy had created in the sixteenth century. "A new religious idea of overwhelming strength, intelligible to the masses, was needed if a radical change was to be effected, an idea which would gather round it something from all the social and intellectual movements of the time. That idea was manifested in Luther's presentation of St. Paul's doctrine of faith in Christ."

(5) Dean Inge's *Christian Ethics and Modern Problems* (Hodder & Stoughton, London, 1930) may sound, by its title, irrelevant to this list, but in reality it has much that forms a sequel and supplement to Professor Lot and Dr. Pullan, for one of its grave theses is the corruption of Christian ethic by the theocratic imperialism of the Roman Church. This he presents in some powerful chapters. The glamour of mediaevalism does not survive the dean's handling. "A thousand years hence, when the idea of Rome as the world's

capital will evoke only a smile, mankind will still be wrestling to draw out temporal meanings from the eternal gospel, and they will still be sitting at the feet of Jesus Christ." This sentence illustrates the attitude of the book, which is a survey of the past as well as of the present, done with characteristic pungency. Dean Inge stimulates even when he does not convince, and his historical survey of Christian ethics is not the least valuable feature of a book which ranks among the foremost contributions to the study of such a living Christianity as Professor Scott drew against the background of the first two centuries.

(6) Perhaps I might add, to confirm the judgment that the study of history bears upon the present tasks of the Church, a work which has already taken rank as first class, I mean, Canon Streeter's book on *The Primitive Church* (the Macmillan Company, New York). This is a technical, though most readable, discussion of the ministry in its first phases. It sets itself to prove that there was no single order of organization in the early Church, but a diversity of organisms in which Episcopalians, Presbyterians and Congregationalists can fairly claim to find their prototypes. Canon Streeter's challenging and scholarly book is of more than historical interest; its conclusions are an aid to wise reunion of the churches at the present day. As he contends, if there was no form of church government which was alone primitive and apostolic, then one obstacle is removed from the path of those who are seeking to reunite the churches. "The first Christians achieved what they did because the spirit with which they were inspired was one favorable to experiment. In this—and perhaps in some other respects—it may be that the line of advance for the Church of today is not to imitate the forms, but to recapture the spirit, of the Primitive Church."

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*Franklin, The Apostle of Modern Times.* By Bernard Fay. Boston: Little, Brown & Co. 1929. 547 pages. $3.00. For any one who thinks deeply, the life of Franklin is full of inspiration and cheer. This biography in particular seems to catch and convey the spirit of the great leader. Fay, with his frank, French, foreign way, is just enough different to lend enchantment to the narrative. The literary style of the English version reads fluently and beautifully.

Franklin incarnated many of the highest Christian virtues. Fay boldly pictures his life as a succession of failures. Franklin had a

great ideal, to heal the wounds which were increasing the separation between England and the Colonies. He spent much time both in England and America in a vain attempt to unite the two countries, each having its parliament, both acknowledging the king. It was through his heroic efforts and failures along this line that he became "the greatest statesman of his century".

The long way around is often the shortest. The reading of Franklin's biography down to his last final act of self-sacrifice in "throwing himself into the sea" in the face of British naval control in his resolve to obtain French aid is a powerful help in understanding the career of Jesus. For he, too, tried to reconcile warring parties, and became the greatest religious leader of all time.

*St. Paul's Ephesian Ministry.* By George S. Duncan. New York: Scribner's. 1930. 317 pages. For closer acquaintance with the ministry of Paul and for delving into modern scholarly use of the New Testament there can hardly be a more interesting volume than this. It does not presuppose any extended theological or historical preparation. Any one may read it.

The reader is pleasantly surprised to find how much information can be gathered regarding Paul's long ministry in Ephesus. The particular contribution of the volume is in its presenting of the evidence which now seems convincing that Paul was imprisoned once, if not twice, during his years in Ephesus, and that he wrote in Ephesus not only I and II Corinthians, but also the so-called "Imprisonment Letters", Philippians, Colossians, Philemon, Ephesians and parts of the Pastoral Epistles.

*The New Testamen in the Light of Modern Research.* By Adolf Deissmann. New York: Doubleday, Doran & Co. 1929. 193 pages. $2.00. Deissmann perhaps more than any one else in the world represents the harmonious combination of thoroughly scientific scholarship with deep appreciation and expression of popular religion. He is both a critic in the better sense of the term, and a mystic in the genuinely spiritual sense.

His older book, entitled "St. Paul", shows him at his best. This more recent volume containing the Haskell Lectures delivered at Oberlin provides a handy way of getting acquainted with Deissmann's great soul. In Chapter V he gives "The Historical Value of the New Testament" and in Chapter VI he follows immediately with "The Religious Value of the New Testament".

The religious leader who feels that there is a conflict between science and religion will find a deep harmony of the two in reading this book.

*Pagan Regeneration.* By Harold R. Willoughby. Chicago: The University of Chicago Press. 1929. 307 pages. $3.00. No choice of

books for the understanding of the New Testament would be complete without some reference to the religions with which early Christianity came in contact. Those who have read Angus, "The Mystery Religions and Christianity", or S. J. Case, "Evolution of Early Christianity", will turn eagerly to such a volume as Macchioro, "From Orpheus to Paul" (Holt, 1930), or to Willoughby, "Pagan Regeneration". Macchioro is original and stimulating, but goes too far when he writes, "May we suppose that Paul had been initiated? . . . There is no reason for rejecting" the idea.

Willoughby is careful, well balanced, clear and easy to read. The teaching, man must be born again, is presented in its great diversification in the religions of the Roman Empire. Such a survey deepens and strengthens the respect and reverence for the Christian teaching.

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*The Religious Consciousness.* By J. B. Pratt. This is perhaps our ablest book on the psychology of religion. Such is the estimate of a capable British scholar, A. R. Uren, who has written a discriminating account of nine outstanding American books in this field.

Dr. Pratt tries to approach the religious consciousness without presuppositions; surely he is not prejudiced in favor of orthodoxy; the results, on the whole, are reassuring to those who believe much evangelical truth than Dr. Pratt believes.

The most valuable feature is the insistence on the objective and the subjective elements in religion, especially in worship. No Southern Presbyterian will go with Pratt all the way, but every one will rise from the study of his book with a deeper insight into the psychology of religion.

*Human Nature and Its Remaking.* By W. E. Hocking, Professor of Philosophy in Harvard. Largely because of this book and its companion—*The Meaning of God in Human Experience*—Hocking stands with Whitehead in the forefront of living philosophers. Hocking's literary style is more simple than that of Whitehead, and more attractive to one not versed in philosophic lore.

The background of this book is theistic. Hocking recognizes the existence of a personal God, the reality of sin and the need of individual renewal. He has affinities of thought and outlook with William McDougall and A. F. Shand. These three afford the basis for a winter's rewarding study; McDougall's *Social Psychology* with its

emphasis on the instincts and Shand's *Foundations of Character* with insistence on the primacy of the emotions pave the way for Hocking's discussion of radical changes. From such a study one turns to the Bible with heightened appreciation of revealed truth far beyond the ken of psychologist and philosopher. "There are more things in heaven and earth, Horatio, than are dreamt of in your philosophy."

*Reality in Worship.* By W. L. Sperry, Dean of the Harvard Divinity School. This is perhaps the ablest of the increasing host of books about worship. Among still more recent contributions one of the best is *The Recovery of Worship*, by G. W. Fiske, of Oberlin, who has lectured at Montreat. These books support the contention of Dr. W. C. Covert, of the Presbyterian Board of Education, that the Protestant Churches need to be emotionalized, especially in their ways of worship.

The style of Dean Sperry is not so "popular" as that of most current manuals on worship, partly because he does not share the modern craze for simplifying religion. His book is worthy of a second reading, for he is often daring and at times audacious; the effect is stimulating, whether one agrees or assents. His most fruitful suggestion is in line with Pratt's insistence on the objective and the subjective in worship. Instead of making the entire hour sound forth the same note as the sermon, or else causing many discordant notes to echo, Dean Sperry insists that every hour of worship should alternate between the objective and the subjective, as in the sixth chapter of Isaiah.

Surely we need to study the entire subject as it concerns non-liturgical people who are still orthodox. Many signs point towards the Renaissance of Worship in the Protestant Churches.

*The English Bible as Literature*, by C. A. Dinsmore, Professor of the Spiritual Interpretation of Literature, Yale Divinity School. Dr. Dinsmore knows literature, especially Dante, and he knows his Bible. His book should take its place with J. H. Gardiner's work—*The Bible as Literature.* In my judgment, these two stand out above all others in this field, including the well-known writings of R. G. Moulton.

Dr. Dinsmore's book, issued in 1931, is a large octavo volume, well printed and bound. In the three parts he discusses the genius of the Hebrews as it affected their literature, the literary values of the Old Testament and the literary qualities of the New. The style throughout is clear and pleasing; here and there it approaches distinction. Any minister who wishes to study the Bible from a point of view other than exegesis or theology will do well to read Dins-

more, keeping both eyes open, for while the author is by no means radical, he wishes one to search the Scriptures to see whether these things are true; *e. g.*, note what he says (p. 107) about the unevenness of the literary style of the English Bible.

"Literature is writing which endures after the conditions which produced it have passed away." From this point of view most current books fail to qualify. The four which I have selected may survive, largely because these men know how to write. All of them are more or less liberal; why do our orthodox forces produce almost no writings which endure beyond their own generation? Is it because we underestimate the importance of literary style? In the words of Professor Dinsmore—"Style is not an ornament to the truth, as one's dress may decorate his body; it is the body itself sustaining and expressing itself."

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These four books have been chosen for this brief study for two reasons. The first is, of course, that they are intrinsically and separately worth while. The second is, that taken together they form an interesting cross-section of contemporary thinking. The order is also suggestive. These books were written respectively by a naturally sceptical Spanish philosopher, an intense individualist; the second by a devout Roman Catholic; the third by an advanced and scholarly Anglican; the fourth by a Wesleyan minister and missionary. Now for the books.

1. *de Unamuno.* The reading of "The Tragic Sense of Life" is quite certain to mark a new epoch in the thinking of any alert student. The most significant and salient point of the whole book to this reviewer may be stated thus: Nowhere in all the literature of religious thought is there a more searching statement of the antitheistic argument as de Unamuno's, and yet, by a no less searching interrogation of experience, he comes to a positive Evangelical faith. In Unamuno, we have the sceptic and the believer in one person. Through the abyss of intellectual despair he comes to the living God of the redemptive experience—"to the biotic God, the Being essentially complex and concrete, to the suffering God who suffers in us and with us, to the Father of Christ who is only to be approached through man, through His Son (Jno. 14:6), and whose revelation is historical, or if you like anecdotal but not philosophical or categori-

cal." de Unamuno has created a theology out of the very substance of scepticism.

2. *von Hugel.* The Baron's book really consists of two unfinished courses of lectures which were to be delivered at Edinburgh on the Gifford foundation—a task interrupted by his death. The book is, therefore, a collection of fragments—but what fragments! It would be difficult for a lesser mind even to imagine what could be added, at any rate to the first series. Confined as we are just to a glimpse of wealth untold, the reader of this note will probably be most interested in Baron von Hugel's idea of Catholicism. "It is here, as everywhere else, only the conviction that there is but one God and innumerable variety of sides to life, every one of which, in so far as it is true and good, springs from Him and requires Him, it is only thus that we can keep or remain a unity in variety and a sunlight that pierces all, and this is Catholicism and the other is not."

The distinctive value of the book, aside from the general excellence which belonged to the great thinker who wrote it at the height of his power and insight, lies in its unusual approach to the theistic problem. We are rather unused to positive and constructive theism by way of a reasoned system of "critical realism". As a corrective to the one-sided idealism of many philosophical theists today the book is worthy of most careful study.

3. *Grensted.* The third book on our list is significant and valuable because it is an able contribution to a task which must be done on a broad scale and by many workers—namely, to organize and evaluate the extensive materials being turned up by many students in the field of modern psychology. Dr. Grensted has the double equipment absolutely essential to this task, a thorough knowledge of modern psychology together with an adequate grasp of the meaning of religion, both experiential and theoretical. The result of his work is one of the very best of the Bampton lectures. Here is one sentence which will serve to exhibit the constructive way in which Dr. Grensted handles his material: "The world of the psychologist demands as its substance a creative reality and solves its problems in love. But the process remains as meaningless and void as the shadow procession in Plato's cave, unless beyond it all there is a higher level of reality still, self-revealing and yet to be revealed, the Eternal, Unknowable, Ineffable, whose love hardly veils yet enough for our bearing, a glory of splendour unapproachable."

4. *Rattenbury.* Dr. Rattenbury's secondary title: Studies in Doctrines Born of Evangelical Experience, sufficiently expresses the gist of his book. It is, of course, a study of the way in which the doctrines of Paul arose out of his experience and interpreted it. This book serves well to show how Paul's dogmatic outlook was revolu-

tionized by his experience of Christ. One of the most interesting sentences in the whole book is entirely personal and introductory. but it throws light upon the whole procedure. The author says: "My comparative leisure during the last five years has been largely given to reading books about Paul and kindred subjects, and I confess that having read many scores of them, I have often regretted that no book on Paul was written by the Philippian jailor." The lack in many scholarly books of "the robust common sense of common man", and particularly "of the illumination of evangelical experience", is painfully conspicuous. This book, which is by no means unscholarly, helps to supply the lack.

One final word. Here are four authors coming in from the four quarters of the ecclesiastical heaven, aiming at one common point of light and life, the overwhelming reality of God in Christ. "I am the Way, the Truth, and the Life."

Miguel de Unamuno: *The Tragic Sense of Life.* Baron F. von Hugel: *The Reality of God and Religion and Agnosticism.* L. W. Grensted: *Psychology and God.* J. Ernest Rattenbury: *The Testament of Paul.*

## A. T. Robertson, D. D., LL. D.,

### *Professor of New Testament Interpretation, Southern Baptist Theological Seminary, Louisville, Ky.*

1. *The Vocabulary of the Greek Testament Illustrated from the Papyri and Other Non-Literary Sources.* By James Hope Moulton, D. D., D. Theol., and George Milligan, D. D. 1930. Hodder & Staughton, London. Ray Long and Richard R. Smith, New York. Pp. 705. Price $25.00 net. Dr. Milligan deserves the gratitude of every student of the Greek New Testament for his persistence and perseverance in carrying this great enterprise through to triumphant success after his gifted co-laborer, Dr. James Hope Moulton, fell by the wayside, a victim of the World War. The work was painstaking and rigid and necessarily slow, but it is now complete and in one large and handsome volume. If one shrinks back at the price, he should remember that he is getting here in convenient form the lexical fruit of a library of books presenting the new papyri and inscriptions. The cost of these books would be enormous besides the herculean labor of digging through them all for the results that are now accessible for the illustration of the meanings and forms of New Testament words. No modern New Testament Greek student can consider himself adequately equipped without this volume to supplement Thayer's *New Testament Lexicon* or Abbott-Smith's *Man-*

*ual Lexicon*, besides an up-to-date New Testament Grammar. My own copy lies upon my table all the time ready for use, and that happens repeatedly day by day. In particular it has been of inestimable service to me in my work upon my *Word Pictures in the New Testament*. This volume will lead many to read further in the Oxyrhynchus and other volumes of the Greek papyri to see the extracts given in the actual contexts. One can make a beginning with Milligan's *Greek Papyri*.

2. *The World of the New Testament*. By T. Reaverly Glover, Ph. D., of Cambridge University. The Cambridge University Press, England, and the Macmillan Company, New York City. 1931. Pp. 233. Price $2.00. Dr. Glover is brilliant and a scholar. He writes from a rich background of knowledge of ancient Greek and Roman life. He is a devout disciple of Jesus Christ, who is able to put himself in the first century A. D. and look at Christ and the growth of Christianity as seen in the New Testament without losing his loyalty to Christ or his accurate appreciation of the ancient world. He fairly scintillates at times as he makes a sudden flashlight on Roman and Greek life in contact with the new Christian movement. Any one will enjoy reading this book, though one with a fairly full acquaintance with the Graeco-Roman world will derive most benefit from the many passing allusions to men and books which one here finds. It is imperative that one know something of the world of the New Testament if he wishes to know accurately the New Testament itself which has its roots in the life of the first century A. D. Dr. Glover's book assumes a good deal of historical knowledge, but not more than the intelligent minister should possess.

3. *The Christ of the Mount*. By E. Stanley Jones, D. D. The Abingdon Press, New York and Cincinnati. Price $1.50. Since *The Christ of the Indian Road* and *The Christ of Every Road*, a book by Dr. E. Stanley Jones, has a ready sale with modern ministers. He is fresh and stimulating, whether one always agrees with him or not. The Sermon on the Mount has produced a whole library of books about it. This marvelous discourse by the Master has been approached apparently from every angle. But Dr. Jones has come at it from his own standpoint and has told us what he sees in the teaching of Christ for modern men with modern problems. He avoids the crass literalism of Tolstoi, who preached and practiced a defeatist doctrine about evil as his idea of the Sermon on the Mount. Tolstoi prepared Russia for Bolshevism. Nor does Dr. Jones accept the view of George B. Foster that the Sermon on the Mount is impossible idealism for modern life with its complex business affiliations. Perhaps a word of caution needs to be spoken against the idea that all the teaching of Jesus is found in the Sermon on the Mount. It is,

to be sure, more than mere ethical instruction because the beatitudes involve the new heart for the new life of righteousness in the Kingdom of God. But there is nothing in the Sermon on the Mount about repentance, faith, regeneration, atonement, the Cross, the resurrection. Jesus assumes the new heart and here points the way for us all if we wish to walk in the strait and narrow way that leads to eternal life. Dr. Jones has helped us all to see the steps of Jesus along this new way of life and righteousness.

## George L. Robinson, Ph. D., D. D., LL. D.,

*Professor of Old Testament Literature and Exegesis, Presbyterian Theological Seminary, Chicago, Ill.*

*Digging Up Biblical History: Recent Archaeology in Palestine and Its Bearing on the Old Testament.* By J. Garrow Duncan, The Croall Lectures for 1928-29, amplified. The Macmillan Company. 1931. $3.50. Mr. Duncan, in this volume of 275 pages, has, in graphic and chronological fashion, set before modern students of archaeology both the methods and results of the excavations in Palestine during the past half century. He emphasizes that "from 2400-1600 B. C. the Canaanite inhabitants were an amalgamation of Amorites, Hyksos and Hittites". The Hyksos period he dates as about 2200-1600 B. C. The Hittites arrived in Palestine about 2000 B. C.

To the Exodus of Israel from Egypt he assigns the date ca. 1250 B. C., though he is willing to concede that "ultimately it may be found that Joshua reached Canaan about the fourteenth century" (p. 232). The Khabiri of the Tell el-Amarna Letters, he believes, were the Hebrews, or included them (p. 80).

His most valuable contribution, however, in our judgment is the caveat which he throws out to the effect that the supposed orderly succession of pottery, which is the principal criterion in estimating the dates of different civilizations, is often very uncertain. For example, in Jerusalem, the strata do not succeed each other in unbroken preservation, but are "completely muddled", by the digging of foundations for later structures down to the rock.

On the whole, the book is a good summary of the conclusions which may reasonably be deduced from the recent excavations and discoveries of the past fifty years.

*History of Palestine and Syria, to the Macedonian Conquest.* By A. T. Olmstead. Scribner's. 1931. $7.50. This large volume of nearly 700 pages is a worthy companion to the author's "History of Assyria", published in 1923. It has been written, he tells us, "not for the professional scholar, but for that wider public which desires to

know how the old Sacred Book has become a new Sacred Book in the light of the ancient Near Eastern history". Dr. Olmstead is primarily an archaeologist. His volume, which is the result of twenty years' work, is scholarly and technical. The development of Hebrew religion is projected against the background of contemporary history and geology, and the conclusion is reached that the broad outlines of Hebrew culture were firmly fixed long centuries before the Hebrews entered Canaan. For example, "the Letters from Egyptian Amarna show us the Habiru, or Hebrews, in the very act of conquest". Yet he allows that "great as is the interest of these new archaeological sources of information, the chief source of any history of Palestine and Syria must be the Sacred Book".

The citations from the Old Testament are all the author's own translations. The materials gathered are divided into forty-three chapters, illuminated by one hundred and eighty-seven illustrations and eighteen Maps and Plans. The volume is composed of ancient facts, scientifically expressed and stamped by a modern mind.

*The Book of the Prophet Ezekiel: A New Interpretation.* By James Smith. London: Society for Promoting Christian Knowledge. 1931. 5/-). The writer of this book was awarded the Ph. D. degree by Edinburgh University in March, 1929, for a thesis entitled "The Non-Babylonian Oracles in the Book of the Prophet Ezekiel, Chapters 1-37".

The analysis of the text of Ezekiel has led the author of this little volume of 125 pages to believe that the Book of Ezekiel is, in the main, a compilation of two sets of oracles, the majority of which he considers, emanated from Palestine. Ezekiel was endowed with second-sight, he maintains, and in writing the book which is ascribed to him did so, writing one part in Palestine and the other amongst the exiles in Babylonia. He contends that Ezekiel's prophetic activity commenced about 722 B. C., among the Northern exiles, and that he continued his prophetic labors until ca. 669 in Palestine, or alternated in Palestine and among the Northern exiles. In other words, he maintains, as Josephus long ago suggested, that "Ezekiel wrote two books".

The author shows wide acquaintance with all the best literature on the Prophet, and very commendable originality and clarity of expression; good judgment also, in observing that the similarity of language and ideas in the Book of Ezekiel can be accounted for only by the presence, throughout, of the same personality.

*What Is His Name?* By John MacBeath, M. A. Marshall, Morgan & Scott. 1931. $1.00. In this little volume of ten chapters the author throws a flood of light on the mysterious name of God, "I am that I am", in Exodus 3:13, 14. Each chapter enhances the reader's

appreciation of the Divine character: *e. g.*, Jehovah-jireh, "The Lord will see to it", Genesis 22:4; Jehovah-Ropheka, "The Lord is thy Healer", Exodus 15:26; Jehovah-Nissi, "The Lord is my Banner", Exodus 17:15; Jehovah-Mekadishkem, "The Lord doth sanctify you", Exodus 31:13; Jehovah-Shalom, "The Lord send Peace", Judges 6:24; Jehovah-Rohi, "The Lord is my Shepherd", Psalm 23:1; Jehovah-Tsidkenu, "The Lord our Righteousness", Jeremiah 23:6; Jehovah-Shammah, "The Lord is there", Ezekiel 48:35; and the Clustered Names, "The Jehovah of the Twenty-third Psalm". Each chapter is sure to help to enrich the preacher's pulpit exposition of God.

*He Is Here.* By Charles M. Sheldon. Harper & Bros. 1931. $1.25. This little volume is a sequel to "In His Steps", of which more than 20,000,000 copies have been sold, having been translated into over twenty-five different languages. Every one of the ten chapters paints Christ in a modern setting, leading, teaching, inspiring men in the varied walks of life. For example, the author pictures Christ in the operating room with a surgeon of world fame, in the library of an admiral who had reached the peak of success in war maneuvers, with the farmer and the working girl; and, in his inimitable way, touches the hidden spring in the hearts of man to bring them to a consciousness of the Christ. The first chapter alone is worth the price of the volume. Each chapter emphasizes the spiritual presence of the Christ among us, as he ought to be recognized. For did he not say, "Lo, I am with you alway"?

## Robert E. Speer, D. D., LL. D.,

*Secretary Presbyterian Board of Foreign Missions, New York.*

*Von Hugel's* "The Mystical Element in Religion" is not a new book. It appeared first in 1908, but new editions have been called for and will continue to be called for, because it is one of the really great books. Von Hugel was one of the two most famous Roman Catholic laymen in England in the last generation. He was a Christian and a scholar, and in this book, with unsurpassed mastery, he deals from the starting point of Catherine of Genoa, with the mystical element in all true religion. It is stiff but rewarding reading. Whoever reads it with both his mind and his heart will be a better and a stronger man and will know far more of life and truth than he knew before.

*Cadoux's* "The Early Church and the World" is the most adequate and best documented study we have of the domestication of Christianity in human life in the first centuries of its history. In some respects Harnack's "Expansion of Christianity in the First

Three Centuries" has a broader sweep and wider generalization, but Cadoux deals with greater detail and a wealth of annotation with the effort of the Church to work out the problems of its relations to war, poverty and family, the State, wealth and society. Here are the very issues and tasks which Christianity is facing today, illumined by the struggle and experience of the early Church.

*Lowes'* "The Road to Xanadu" is surely one of the most fascinating books of recent years. It is a study in the ways of the imagination, an effort to trace to their origin the amazing imagery and ideas of Coleridge's "The Ancient Mariner". The style of the book is simply exquisite and the width of reading, the ingenuity, the charm are unsurpassed in recent literature. Such a book is a liberal education—a lesson in the uses of the human mind and the nobility of the human spirit.

*Henry James'* "Charles W. Eliot" is the authoritative biography of the late President of Harvard. The story is told with amazing accuracy of selection out of unlimited material, with restraint and honesty in full keeping with the character of its subject, and with full understanding and the just measure of appreciation. Eliot's fundamental religiousness, his New England inheritance of probity, simplicity and truth, his breadth and his narrowness stand forth in boldest outline. It is a grand picture of what was best in New England Unitarianism and any one can see for himself how this best fell short of the full Christianity of history and of life.

*Gore's* "The Reconstruction of Belief" is a 997-page volume, comprising three books. I do not know of any volume where the purchaser will get more for his money than here. A thoroughly competent and equipped mind, fully in touch with the thought of the ages and of this age, deals here with pretty much the whole range of the apologetic problems of the Christian faith in our time. It is a noble book, loyal to the central realities of the Christian revelation. Its view of Scripture may differ from ours, but on the great theistic and Christological issues there is no better book available to this generation. Here also the reader must gird up the loins of his mind. "The Reconstruction of Belief" is, no more than these other four books, cheap and easy reading. But it is the kind of reading that leaves the reader an abler, a better equipped, a more disciplined man and a stronger Christian believer.

S. M. Zwemer, D. D., LL. D., F. R. G. S.,

*Professor of the History of Religion and Christian Missions, Princeton Theological Seminary, Princeton, N. J.*

*The Origin and Growth of Religion: Facts and Theories.* By W. Schmidt. Translated by H. J. Rose. The Dial Press, New York. 1931. Pp. 297. $4.00. Until recently the evolutionary hypothesis seems to have had the right-of-way in every department of comparative study, but it is encouraging to note that the tide has turned and that we have, especially on the Continent, outstanding scholars in this field who hold fast to supernaturalism and are opposed to the evolutionary theory as the sole key to the history of religion. Among them we may mention Archbishop Soderblom, Alfred Bertholet and Edward Lehman, Alfred Blum-Ernst, Le Roy, Albert C. Kruijt, but especially P. Wilhelm Schmidt, founder of the anthropological review *Anthropos* and Professor of Ethnology and Philology in the University of Vienna. The exhaustive work of this Roman Catholic savant on the Origin of the Idea of God is to be completed in four volumes. In the three which have already appeared, he weighs in the balance the various old theories of Lubbock, Spencer, Tylor, Andrew Lang, Fraser, etc., and finds them all wanting. The idea of God, he concludes, did not come by evolution, but by revelation.

The American public is to be congratulated that the exhaustive work of Wilhelm Schmidt has now appeared in an abbreviated form and translated from the original German, is available as a study text-book on the History of Religion. Whatever be the reaction of students of anthropology to a doctrine alien to the tradition prevailing among many scholars, it will do no harm to face the arguments here presented with such force and apparently so well documented. The London Times Literary Supplement, in reviewing the book at considerable length, does so under the title, "Evolution or Eden". Dr. Schmidt divides investigators of the History of Religion into two classes—the believing and the unbelieving. By the latter he means those scholars who have themselves repudiated all faith in the supernatural and "will talk of religion as a blind man might of colors or one totally devoid of hearing of a beautiful musical composition".

The work before us is divided into five parts. The introduction deals with the nature, aim and methods of comparative study of religion and the history of the subject. Part two skeches the theories that were in vogue during the nineteenth century; namely, those that found the origin of religion in Nature-Myths, Fetishism, Manism or Ghost-Worship, and Animism. Part three deals with the twentieth century, and sketches the Pan-Babylonian theory, Totemism, Magism and Dynamism. In every case Dr. Schmidt gives an exposition of

these theories and a refutation of them based upon later and more accurate data. In part four we have an account of the Supreme Sky-God whose existence was posited by Andrew Lang and others. This is really an epoch-making book.

*Studies in Early Mysticism in the Near and Middle East.* By Margaret Smith, M. A., Ph. D. The Sheldon Press, London. 1931. Pp. 276. 12 sh. 6 d. Dr. Margaret Smith has given us in this volume the best account of the rise and development of Mysticism in Islam and its relationship to early Christian Mysticism. Although the book deals only with the earliest period of Islamic Mysticism, this period is the most important. The first part (pp. 1-102) traces the rise and the history of Christian Asceticism, the Monastic life and Mysticism in the Near and Middle East. Here we see the germs from which the whole system of Sufism grew. Islam took its origin in a Christian environment. Not only in the countries adjacent to Arabia, but in Arabia itself, the influence of Christianity was far stronger than is generally admitted. The author sketches the influence of Christian Mysticism on orthodox Islam from the outset. The social, economic and religious influence of the Christian peoples was exerted in every way, even when they became minorities in Church and State. "We can hardly measure the effect of this vast undercurrent of Christian belief existing within Islam itself, and gradually leavening the mass of orthodoxy with the germs of that which was to become the most vital element in the religion of Islam, sowing the seeds of that which was to blossom into a fair flower springing from soil apparently barren—Sufism, and its strange unlikeness to that faith in which it had its origin, and its still stranger likeness to the faith which Islam sought to supersede and to destroy."

The perusal of this volume offers evidence once more that the best thought in Islam, both in its theology and in its devotional literature, had its source in the early Mysticism of the Christian Church.

*Christians Only—A Study in Prejudice.* By Heywood Broun and George Britt. Vanguard Press, New York. 1931. Pp. 333. $2.50. From Peter Stuyvesant to Henry Ford American Jews have felt the spirit of human hatred expressed in race prejudice, in spite of the larger opportunities and the greater freedom on this side of the Atlantic.

"America owes its reputation as the land of promise for Jewish immigrants, perhaps, to the fact that it never tried to deal with its Jewish problem in the simple and effective way by which it solved the Indian problem. It seems never to have killed a Jew

just because he was a Jew, as it has lynched the even less favored Negro because he was black."

The volume before us by two celebrated journalists is a careful study of the extent, the causes and the effects of present-day prejudice against the Jew. The book is written with engaging candor and in an attractive style. One is astonished to find evidence of the amount of professional prejudice, economic restriction, and social ostracism that results from an unreasoning anti-Semitism. To Christian and to Jew alike this remarkable volume can be heartily recommended. It will promote clearness of thought, and only this will, in the end, lead to a right understanding.

*God's World.* By Cornelius Howard Patton, D. D. Richard R. Smith, Inc., New York. 1931. Pp. 297. $2.00. There may be a slump in foreign missions, but it is not evident in the book market. In spite of the depression, a whole series of important volumes on the missionary enterprise have come from the press and this is among the best. "By every consideration of his religion the Christian is required to be a cosmopolitan." This is the keynote of Dr. Patton's apology for foreign missions. He presents world facts, world conditions and world forces in a threefold plea for the Kingdom of God. His viewpoint is frankly theistic and wholly Christian. He makes no apologies for the faith of our fathers or for the authority of God's Word in God's World. One of the most refreshing statements is that which deals with a groping world, suffering under a pall of ignorance of superstition and the great fact of sin. "It is not fashionable to speak of sin in these days. The fact of sin is being denied in educational circles. The word is avoided in student discussions. Would that we could so easily be rid of the thing itself! . . . Ignorance and superstition have to do with the intellect; sin has to do with the will. The basic fact of society, when it comes to remedial measures, is the existence of moral wrong."

Although the world is a lost world, it is God's World, and the reader will find on nearly every page such clear-cut statements as we have quoted. The book is admirably adapted for study classes and for sermon material.

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Issued four times a year—January, April, July and October. Subscription, $1.50 a year; foreign, $1.75. Single copies, 40 cents.

Published by the faculty and students of Union Theological Seminary, Richmond, Va. Assisted by professors in the Austin, Columbia and Louisville Theological Seminaries and in the General Assembly's Training School, and by many other ministers and educators of the Southern Presbyterian Church.



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Entered at the Post-Office at Richmond, Va., as second-class mail matter.

Printed by The Richmond Press, Inc.
Richmond, Virginia

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## EXEGETICAL THEOLOGY.

THE FOUNDATIONS OF BIBLE HISTORY (JOSHUA AND JUDGES). *By John Garstang.* Richard R. Smith, Inc., New York. Pp. 423. $5.00. The purpose of the book is to show from contemporary history the substantial accuracy of the oldest sources of the Books of Joshua and

Judges. Perhaps the most helpful feature for the average reader will be the author's careful and detailed description of the topography of the land, the size, location and political significance of its cities, and the results of his first hand archaeological studies. The nineteen maps and seventy-three plates are specially helpful. It is a book of real merit and should be read by every one who wishes to make a serious study of Joshua-Judges. H. S. T.

THE PORTRAIT OF A CARPENTER. *By Winifred Kirkland.* Charles Scribner's Sons, New York. 248 pages. $2.00. This is incomparably the most helpful book on Jesus that I have found. Miss Kirkland affirms the deity of Jesus, but says that to really appreciate him we must see him first as his disciples first saw him: as a mere man among men. In order to do this we should ask ourselves the questions that they probably asked: What sort of an environment did he come from? What sort of people were his family? What was he doing before he began to preach? In order to answer these questions, Miss Kirkland gathers an amazing store of evidence, arguing mostly from effect to cause in a most convincing manner. All of Jesus' public life is in a sense "autobiographical": a man who said and did certain things in later life must have had certain experiences as a boy. Miss Kirkland has written with a woman's understanding. She has also written with a woman's tact. Beyond that, she has written with a woman's eye for the beautiful; her word-pictures are a continual joy to the reader. But most important of all, she has written with a university professor's attention to small details and insistence on inclusion of all the facts. Her subject calls for a knowledge of Child Psychology, Ancient History and Synoptic Criticism, and she shows herself a master of all three.
D. R. B.

A LIFE OF JESUS. *By Basil Mathews.* Richard R. Smith, Inc., New York. Pp. 493. $3.00. For fifteen years Mr. Mathews has been carefully gathering and sifting the material for this book, spending a good part of the time in the Holy Land, with camera and with an appreciative eye and mind for any sense or item which would aid him in setting the circumstances and characters of his story before us. The result of his prolonged and painstaking study is a book which is characterized by clarity of thought and expression, and yet produces upon the mind of the reader a sense of laboriousness which convinces but does not charm. There are indeed some passages of rare beauty; but on the whole there is too much of the dull and unimaginative reconstruction which each ordinary reader of the Gospel stories would make for himself. This Life of Jesus, with comparatively few concessions to the modern liberal

conception of Jesus of Nazareth, is well worth reading; but it has made no new contribution to the understanding of Jesus nor to the literature about Jesus. D. W. R.

THE CHRIST OF THE MOUNT. *By E. Stanley Jones.* The Abingdon Press, New York. Pages 332. Price $1.50. In "The Christ of the Mount" Dr. Jones puts the Christian world again in his debt. The remarkable impression produced by "The Christ of the Indian Road" has been deepened by each of the three somewhat larger books that have succeeded it. We cannot turn half a dozen pages from the pen of Dr. Jones without the conviction that here is a man whose message springs from a joyous and vital experience. He teaches not as the scribes, but as one who has discovered a potent secret of life and power, and is eager to share it. Back of the message is always the sense of living contact with the Lord of life. And in this last, as in his former books, Dr. Jones illustrates his message with numberless incidents and quotations drawn from contacts with the people of India.

"The Christ of the Mount" is a detailed interpretation of the Sermon on the Mount, but not after the manner of scholastic commentaries, as one need scarcely say. The work smacks not of lexicons, grammars or authorities, but of wrestlings and adventure in Christian living.

For the preacher there are many fresh suggestions and illustrations and, better still, a soul-refreshing testimony to the matchless wisdom and unique authority of the divine Teacher. H. W. D.

JESUS AND THE GOSPEL OF LOVE. *By Canon Raven.* Henry Holt & Co., New York. 1931. Pp. 448. Price $3.00. A Religious Book Club Selection for November. The subject of this review is a masterpiece of a particular type. While the author believes Jesus to be more than a man only in degree, he sees in Him the central, living personality in the world of spiritual interests and affirms that problems of apologetics must be solved from the center—not from the circumference. He believes that 'humanity must find and accept a world-wide religion (p. 35)' and he sees in Jesus the marks of universality.

The more or less common custom of modern writers to subject Jesus, and the religion which bears His name to minute analysis is clearly discredited. "Candid consideration reveals abnormality in the critics of religion far more certainly than in its chief exponents. If religion be illusion, mankind will prefer to be deluded with Plato rather than sane with Voltaire" (p. 52). "The supreme artist, the supreme personality cannot be dated: there is in Him that which

transcends the ebb and flow of events; He belongs to an order beyond that of becoming" (p. 72).

The Synoptic Gospels are represented as containing the true picture of Jesus which cannot have been the product of Jewish imagination. John's Gospel is discarded as unauthentic, untrue, a work of the imagination (p. 163), yet more than apocryphal or purely imaginative (p. 196). Interestingly enough, Paul is believed to have gained his conception of Jesus directly from the Master Teacher, and so his message was not greatly influenced by his contemporaries; he was at his best only when he completely lost himself. P. H. C.

THE RELIGION OF JESUS. *By Toyohiko Kagawa, with a biographical sketch by Robert E. Speer.* 126 pages. $1.25. John C. Winston Co., Philadelphia. This well written and attractively printed book brings us a double inspiration; the man and his message. The man behind the book is the man behind the Kingdom of God movement in Japan with the objective of a million souls for Christ. He is missionary to the slums, teacher, evangelist, lecturer on economics and sociology, labor leader, editor, organizer of cooperative stores, philanthropist, social service bureau director, charity worker and writer of scores of books.

This book is like the man, a plea that we may see life whole, not compartmentalized, but wholly dedicated every day, in every profession, in every walk of life, to Christ and His Cross. Jesus is the Pole Star around which all life should find its orientation. Jesus' plan was to transform the social order by the redemption of the individual and the use of the redeemed individual as the salt to savor the whole. Christianity is the Christian in action. Kagawa is now classed with Gandhi and Schweitzer as one of the three greatest spiritual leaders in the world. This book gives the secret of his spiritual greatness. R. C. L.

THE FOURTH GOSPEL AND THE LIFE OF TODAY. *By Mary Ely Lyman.* The Macmillan Company, New York. Pp. 156. $1.50. Mrs. Lyman has given the religious world a thoughtful and inspiring book on the Fourth Gospel. It is not a discussion of the intricate Johannine problem, but is a clear and attractive presentation of the message of this Gospel for our own times. There are three chapters, it seems to me, of special merit: "The Fourth Gospel as Ethical Religion", "The Fourth Gospel as Philosophical Religion" and "The Fourth Gospel as Mystical Religion". I am confident the book has a value all its own. J. C. S.

ST. PAUL—THE HERALD OF CHRISTIANITY. *By Xenophon P. Wilfrey.* Cokesbury Press, Nashville. Pp. 267. $2.00. This is a study of Paul, his work and his writings, by a distinguished lawyer and statesman. In its forty chapters the life of Paul is covered with completeness and insight. The chapters on the Epistles indicate that the writer brooded long in thoughtful meditation on their teachings. The book is conservative, devotional and instructive. J. C. S.

ST. PAUL'S MISSIONARY METHODS. *By Roland Allen.* Samuel R. Leland, New York. Pp. 231. $2.50. This book, under the title "Missionary Methods: St. Paul's or Ours?" was published originally in London in 1912. A new and revised edition was issued in 1927. It is now issued in this country under the title given above. The book is too well known among students of missionary methods to call for review here. There is no more interesting and illuminating study of missionary methods than this book of abiding importance.

D. W. R.

THE DAY OF JESUS CHRIST. *By J. C. Massee.* Fleming H. Revell Company, New York City. $1.25. Pp. 125. This book from Dr. Massee's pen is a study of Paul's gracious letter to the Philippian Church. He picks upon many of the potent and suggestive principles that Paul lays before these beloved Christians and applies them to the present situation in the Church of Christ, especially to the church life in America and to the political and economic outlook.

S. M. G.

STUDIES IN THE EPISTLE OF JAMES. *By Dr. E. C. Caldwell.* Presbyterian Committee of Publication, Richmond. Pp. 125. Dr. Caldwell comes to this study with a background rich in the knowledge of the Word of God. He relates this book of James to widely scattered areas in the whole Bible. He masterfully shows the deeper currents of James' message and its complimentary qualities for Paul's writings. Besides the strong theme treatment of this wonderful, practical, gripping Epistle, Dr. Caldwell gives a wealth of pertinent and challenging information regarding the author, the purpose of the book, the setting of the book and its great central proclamation. As he treats this little Epistle under his luminous analysis, he comes at grips with the detail truths presented and lifts up many sparkling and precious gems, turns them about and lets the light shine through at every angle. This is one of the most masterful and complete and gripping treatments of this book that I have ever seen.

S. M. G.

OVERSTATEMENT IN THE NEW TESTAMENT. *By Claude C. Douglas.* Henry Holt & Co., New York City. 252 pages. $1.75. Almost every one will agree that there are places in which Biblical writers overstate a truth to make it emphatic. Taking the bull by the horns, Professor Douglas goes systematically through the New Testament (and parts of the Old) and shows that this practice is not the exception, but rather the rule. It must be kept in mind constantly whenever one attempts to make exegesis. Biblical writers are not thereby discredited: rather "they would be discredited had there not been enough thrilling emotion inspired by what they saw and heard to make them exaggerate". "Truth will prevail, no matter what obstacles may be put in its way; but it will go farther and win faster when given the wings of extravagant forms of speech." D. R. B.

DRAMATIC STORIES OF THE BIBLE. *By Rev. Thomas D. Williams.* John Murphy Company, Baltimore. Pp. 379. This author confines himself largely to the Biblical facts relating to the different characters who appear in the divine record. As the book is published by "Printers to the Holy Apostolic See", we are not surprised that "traditions" are given a considerable place where the Scripture is silent. The book will be useful as a ready reference to the personnel of the Holy Scripture, factually full and often suggestive.

S. M. G.

THE LESSON ROUND TABLE. *Edited by R. D. Dodge.* The Cokesbury Press, Nashville, Tenn. Pp. 352. Price $1.25. This little volume is an unusual compilation of helpful materials on the International Sunday-School Lessons for 1932. Fifty outstanding religious leaders have cooperated in the work, each having been selected for some particular lesson. The reviewer is impressed with the simplicity, clarity and forcefulness of the contributions made by the several writers. The interpretation of the basic Scripture passages has been, with two major exceptions, true to the context and the conservative point of view. The expositions of the four review lessons are exceptionally worthwhile. P. D. C.

PELOUBET'S SELECT NOTES—1932. *By Amos R. Wells.* W. A. Wilde Company, Boston, Mass. Pp. 365. $1.90. TARBELL'S TEACHERS' GUIDE. *By Martha Tarbell.* Fleming H. Revell Company, New York City. Pp. 432. $1.90. These two Sunday-school helps have been used by so many generations of Sunday-school teachers that further recommendation is superfluous. Both contain adequate expositions of the lesson, and a wealth of suggestion for its practical application, Dr. Wells' book giving a little more space to the former, Miss Tarbell's a little more to the latter. Miss Tarbell is a little more

liberal than Dr. Wells. But both books are warmly recommended. Teachers who have never used them will find them very helpful.

E. T. T.

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## HISTORICAL THEOLOGY.

FOUNDERS OF GREAT RELIGIONS. *By Millar Burrows.* Charles Scribner's Sons, New York City. Pp. 237. $2.00. One of the most fascinating and useful of the many books on the religions of men. It is the personal stories, and something of their faith, of Laotze, Confucius, Mahariva, Buddha, Zoroaster, Moses, Mohammed and Jesus. The style is usually good; there is real literary charm. This book, read along with "The Procession of the Gods", will give a minister a clear view of the leading faiths of the world.

C. H. P.

HISTORY OF THE CHRISTIAN PEOPLE. *By Henry K. Rowe.* The Macmillan Company, New York City. Pp. 534. $4.00. This book is the best one volumed history of the Christian Church. It is readable, complete and up-to-date. At the end of each chapter there are references to primary sources and to secondary guides that will be of great assistance to students who wish to carry their reading further. There are of course isolated opinions that will not be acceptable to readers of this review. But these judgments are not thrust upon the readers. The book is written in excellent spirit and with fine scholarship. We recommend the book to ministers, to laymen who wish a brief modern history of the church. E. T. T.

SURVIVALS OF ROMAN RELIGION. *By Gordon J. Liang.* Longmans, Green & Co., New York City. Pp. 257. $1.75. "Roman religion did not entirely perish when Christianity won its victory. In some of its phases it survived in the religious practices, customs and beliefs of the early Christians, and traces of it are extant to the present day." It is the story of these survivals that this book tells. Most of them are found in Roman Catholicism; some are purely imaginary, as for example the idea that Sunday, as the Christian day of worship, was adopted from Mithraism. But in general the book is a very reliable guide in the field of which it treats.

E. T. T.

THE STORY OF THE DEVIL. *By Arturo Graf. Translated from the Italian by Edward Noble Stone.* The Macmillan Company, New York City. Pp. 296. $3.00. The first chapter deals with the origin and

formation of the idea of the Devil; the body of the book with notions about the Devil commonly held during the Middle Ages, when the figure of Satan reached its perfection; the concluding chapter with decline in the belief of the Devil. The author writes with gentle irony, which at times cannot be restrained, and which betrays him into certain extravagances, such as "Whenever a man of science has revealed some great truth to his fellows, the Church has never failed to cry: 'To the Devil with him!' and to burn him alive if it could." But in spite of these and other defects, the book is a splendid compilation of mediaeval notions and mediaeval tales about the Devil and his cohorts written with a wealth of anecdote, and with great literary charm. E. T. T.

SAINT FRANCIS OF ASSISI. *By Abel Bonnard. Translated by Cleveland B. Chase.* Longmans, Green & Co., New York City. Pp. 157. $2.00. A book that will be enjoyed by all lovers of Francis of Assisi. It is an interpretation, as well as a life, over subtile perhaps in its analysis of Francis' character, written in a poetic strain, with a quiet acceptance of the supernatural, but often fresh and suggestive.
E. T. T.

MARTIN BUCER. *By Hastings Eells.* Yale University Press, New Haven. Pp. 539. $5.00. Martin Bucer's influence on the Reformation was second only to that of Luther, Zwingli and Calvin. He was the outstanding reformer of Southern Germany, the leading advocate of reconciliation between Lutherans and Zwinglians, one of the leading Protestant statesmen, a master theologian, the friend and mentor of John Calvin.

Dr. Eells' splendid book becomes at once the standard work on Martin Bucer—an honest appraisal of one of the most interesting, one of the most significant, one of the most neglected figures of the Reformation. And it gives one a new and valuable approach to the Reformation itself. E. T. T.

JOHN CALVIN: THE MAN AND HIS ETHICS. *By Georgia Harkness.* Henry Holt & Co., New York City. Pp. 266. $3.00. Every Presbyterian, who is interested in Calvin, or Calvin's influence in the modern world, should read this book. It is concerned with Calvin's ethics rather than with his theology. But Miss Harkness maintains that even in his own day the impress made by the former was probably as great as that made by the latter, and it has been more lasting. Calvin, she holds, was a man of great faults and great virtues, and these faults and virtues have been crystallized into a moral code, which after four centuries is still effective in our social order.

One may differ with the author in many of her conclusions;

one cannot help but admire the spirit in which she has gone about her work. Though she is not a Calvinist, either by church affiliation or conviction, she confesses that "with the study of this rugged figure has come a growing sense of comradeship, almost of personal friendship, and it may be that these chapters have endeavored beyond their writer's original intent, to lift from Calvin's shoulders some of the opprobrium which has settled there through the centuries". Certainly it is a book which helps us to evaluate our Calvinistic heritage, and to understand our modern times. E. T. T.

RELIGIOUS LIBERTY IN TRANSITION. *By Joseph Francis Thorning.* Banziger Brothers, New York City. Pp. 252. $2.50. Father Thorning, distinguished Jesuit scholar, traces in this book the growth of religious liberty in Massachusetts, Connecticut and New Hampshire. It is generally recognized that complete separation of Church and State did not come in Massachusetts till 1833. It is not so well known that in New Hampshire constitutional provisions excluding Jews and Catholics from public office were not repealed till 1876, and that as late as 1922 the voters of that State refused to delete the words "Protestant" and "evangelical" from the Bill of Rights. On the whole, the book is a fair, detailed, documented and scholarly presentation of an important chapter in American religious history. The author seems to be himself sincerely attached to the idea of separation of Church and State, except that he believes that taxes paid by Catholics for educational purposes should be made available for Catholic schools. But his conclusion, that the only progress in religious liberty in New Hampshire and elsewhere is the driving of religious prejudice underground, or that opposition to Catholics in office is due to a latent opposition to the religious belief of others is unwarranted. E. T. T.

COLUMBIA THEOLOGICAL SEMINARY AND THE SOUTHERN PRESBYTERAIN CHURCH. *By William Childs Robinson.* The Dennis Lindsay Printing Company, Decatur, Ga. Pp. 233. The author of this book is the Professor of Church History in Columbia Theological Seminary. He enjoys the distinction of being one of the youngest men now occupying a full professorial chair in any of our seminaries. At the same time he has already established himself as a scholar in the mind of the Church.

The sub-title of the book, in which it is described as a study in Church History, Presbyterian Polity, Missionary Enterprise and Religious Thought, indicates clearly the field covered. The opening chapter traces the genesis of the Seminary. The second chapter, entitled *Columbia Seminary and the Southern Presbyterian Integration*, is concerned with the part played by the Seminary (1) in the organization of the idea of a Southern Church, (2) in the

formation of the idea of the Devil; the body of the book with notions about the Devil commonly held during the Middle Ages, when the figure of Satan reached its perfection; the concluding chapter with decline in the belief of the Devil. The author writes with gentle irony, which at times cannot be restrained, and which betrays him into certain extravagances, such as "Whenever a man of science has revealed some great truth to his fellows, the Church has never failed to cry: 'To the Devil with him!' and to burn him alive if it could." But in spite of these and other defects, the book is a splendid compilation of mediaeval notions and mediaeval tales about the Devil and his cohorts written with a wealth of anecdote, and with great literary charm. E. T. T.

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actual organization of such a Church, and (3) in its perpetuation and preservation.

There follow chapters on the influence of the Seminary upon the Polity of the Church and upon its Missionary Enterprise. Both are examples of work well done. It is in the concluding chapter on the *Contribution of the Seminary to the Thought of the Church* that some of Dr. Robinson's best work and most thoughtful comments are to be found.

In the section on Natural Science in Connection with Revealed Religion we are rewarded with an account of the Evolution Controversy of the eighties—the controversy that centered about the teaching of Dr. James Woodrow—that is both impartial and illuminating in a very high degree. Few of us in this latter day have had either the time or the opportunity to go into the extensive literature that gathered about that controversy, and the fact that Dr. Robinson has gone into it for us and presented it to us in such an eminently readable way will be to us cause for sincere gratitude. Some will be surprised at the exceeding modernness of some of Dr. Woodrow's dicta. For example this—"The Bible does not teach science; and to take its language in a scientific sense is grossly to pervert its meaning"—which sounds very much like what a thoughtful conservative would say today. But the entire section should be read. We shall be obliged to content ourselves with quoting in conclusion Dr. Robinson's observation upon the whole issue—an observation which we feel to be both sound and just. After suggesting that very possibly Dr. Woodrow was wrong, in view of all the facts, in calling his hypothesis "evolution" at all, our author goes on to say—"Probably the most thorough-going evolutionists today who take the trouble to understand Dr. Woodrow would deny that he was an evolutionist—he was too much of a supernaturalist. . . . Dr. Woodrow's own address is, perhaps, a warning of the elusiveness of the word evolution. He varies in his usage from a Spencerian conception to that of 'mediate creation'. Others who use the term may vary more. With Dr. Woodrow as an example, one certainly need inquire into the sense in which the term is used before condemning a man who calls himself 'an evolutionist'. Dr. Woodrow is the proof that a minister of unswerving faith in Scripture—even his opponents being witness that his views are not heresy—can hold 'as probably true' a theory which he designates as evolution. Who shall say that there may not be others?" LeR. G.

THESE AGITATORS AND THEIR IDEA. *By Harry M. Chalfant.* Cokesbury Press, Nashville, Tenn. Pp. 363. $2.00. The Eighteenth Amendment was no sudden expedient. Back of its adoption was a long line of agitators, gripped by a great and powerful idea. It is the

story of these agitators and of their idea that Mr. Chalfant has told in this book. Whether one opposes the Eighteenth Amendment or favors it, he should know the history of the temperance agitation. It is presented in terms of great human interest in this volume. It should find a place in every church library, and then be read by young and old. E. T. T.

MEN WHO PLAYED THE GAME. *By Archer Wallace.* Richard R. Smith, New York. Pp. 127. $1.00. An excellent book to put into a boy's hands or to use in preparing a talk to young people. There are fourteen chapters, each giving in a brief and interesting way the story of some man who endured hardships, overcome difficulties and rendered a great service to the world. J. D.

GIRLS WHO ACHIEVED. *By Winifred and Francis Kirkland.* Richard R. Smith, Inc., New York. Pp. 132. Price $1.50. Brief accounts of the careers of fifteen women whose life-stories are well worth telling. J. A. R.

BODYGUARD UNSEEN. *By Vincenzo D'Aquila.* Richard R. Smith, Inc., New York City. Pp. 279. $2.50. This book is the amazing true story of the experiences of the author in the World War. He volunteered for the Italian army in 1915, went 3,500 miles to enlist, learned the lesson of peace instead of war, and by the protection of his unseen Bodyguard served three years without taking a human life. After a first hand view of the horrors of war, and particularly Italy's real reason for entering the war; after witnessing its unspeakable filth, sordidness, suffering, death, insanity and shame among the unprepared and ill-prepared Italian troops; after coming to a full realization of war's unchristian paradoxes and its unbelievable folly, D'Aquila, author of this true story, refused to fight. Along with "All Quiet On the Western Front", it stands as an unanswerable argument for world peace. D'Aquila's story is fascinating from start to finish. Couched in the best of English, grippingly told, it is informing, convincing and inspiring, not only because every line of it is literally true, but more because the story is eternally true. Read it to be wise. R. C. L.

RELIGIONS AND PHILOSOPHIES IN THE UNITED STATES OF AMERICA. *Compiled by Julius A. Weber.* Wetzel Publishing Company, Inc., Los Angeles, Cal. Pp. 333. $2.50. The compiler has published without comment or revision accounts of fifty-two religions and philosophies in America, as they have been submitted to him by representatives of these religions and philosophies. The merit of the volume lies in the fact that it presents the values of the different movements as

they appeal to their adherents. Its weakness is found in the fact that most of the writers attempt to put their best foot forward, and therefore give only a partial statement of their beliefs, that they present individual interpretations rather than authoritative statements of their position. But it is a good book to introduce one to the varieties of belief to be found in the United States.

E. T. T.

HINTERLANDS OF THE CHURCH. *By Elizabeth R. Hooker.* Institute of Social and Religious Research, New York. Pp. 254. Price $2.50. Three years ago the Institute of Social and Religious Research began an investigation of certain territory in the United States where rural churches appeared from the low proportion of church members to be most ineffective. The results of the study are incorporated in this book by Miss Hooker. It is a valuable study, especially for pastors, for Home Mission leaders and for those interested in American religious problems. If we are to have a Christian population, the "Hinterlands" must be effectively occupied by Christian churches. A present day Christian cannot study the findings of this investigation without being uncomfortably aware that these regions are now being neglected. Such neglect is the sin of our present and the peril of our future.

P. D. M.

THE CHALLENGE OF CHANGE. *By Rev. John M. Moore, D. D.* Missionary Education Movement, New York. Pp. 195. Price, cloth $1.00; paper 60 cents. This book was written by Dr. Moore for the Interdenominational Home Mission Study Book in 1931. One who reads it for romance will be disappointed, but he who approaches it to learn what is happening in the realm of Home Mission thinking will find much to occupy his mind. It is really a book on the philosophy of Home Missions, and is concerned in the main with the establishment of these theses: First, that a changing world demands a new and changed method in Home Missions; second, that it is past time for American churches to take seriously what Jesus said in the Sermon on the Mount; third, that the scandal of American Christianity and the consequent weakness of Home Missions lies in denominational divisions and jealousies.

P. D. M.

ROVING WITH THE MIGRANTS *By Adela J. Ballard.* Missionary Education Movement, New York City. Pp .95. 50 cents (paper). Nearly every State in the Union has a host of migratory workers within its borders. These workers belong to the roving section of humanity that follow the crops, serve in section gangs, work in the canneries, dig in the mines, flock to the fisheries. The pages of this book are filled with information about these people, and the work

which is being undertaken among them. We read it with eager interest, because it led us among a people whom we had not known before, and gave up glimpses of new forms of Christian service.

D. W. R.

MISSIONS MATCHING THE HOUR. *By Stephen J. Covey.* The Cokesbury Press, Nashville, Tenn. Pp. 183. 50 cents (paper). This book is a revision of Dr. Covey's excellent publication of 1930 entitled "The Preacher and His Missionary Message". This revised edition is issued in response to requests from many quarters that the contents of the book for preachers be made available for general use among laymen, women and young people. Like all other producers of missionary literature since 1928, the author of this volume writes with the discussions and conclusions of the Jerusalem meeting of the International Missionary Council constantly in mind. Indeed, one purpose of his book is to familiarize the reader with the themes and conclusions of that "epoch-making gathering" He shows that the missionary cause of the Church is under fire today; and that the current criticisms are not an unmixed evil.

At the same time he deals very conclusively with the critics, and sets before us in a clear and forceful way the present-day challenge of seculiarism. He restates for us the abiding aims and motives in missions; and puts before us the testimony of results. In the two concluding chapters he writes of Jesus in the mind of the world today and of the Church's need of a world field. His book makes interesting and thought-provoking reading; and affords also an unusually good text for Mission Study classes. D. W. R.

THE STORY OF AGRICULTURAL MISSIONS. *By B. H. Hunnicutt and W. W. Reid.* The Missionary Education Movement, New York. Pp. 174. $1.00. The chief author of this book is a missionary of the Southern Presbyterian Church who was sent to Lavras, Brazil, in 1907 as the first agricultural missionary to South America. He was one of the first missionaries appointed to any foreign field for specifically agricultural work. The present reviewer had the privilege of reading the original manuscript, and commends the book most heartily to all who are interested in this comparatively recent form of mission service. Those who are not interested in the work of the agricultural missionary will find themselves enriched with a new interest in life as they read what Mr. Hunnicutt and Mr. Reid have compressed within the pages of this fascinating book. D. W. R.

KOREA LAND OF THE DAWN. *By James Dale Van Buskirk.* The Missionary Education Movement, New York. Pp. 195. $1.00 (paper 60 cents). The remarkable progress of Christianity in Korea during

the past half century makes this "Land of the Dawn" (Chosen) doubly interesting. Dr. Van Buskirk does not attempt to write the history of Korea, nor the history of Christian missions in that country. After a very brief historical introduction, to serve as a background, he sets before us present-day conditions in Korea and views the Christian task in relation to the whole situation in that land today. He writes under the influence of the conviction that the political, economic and social problems of Korea are fundamentally religious problems; and that Christianity is the one and only religion which offers any hope for the solution of those problems. The author's narrative has an appealing human interest. In reading it we see the Korean people as they are; and we learn how they think and feel as they face the staggering problems which confront them.

D. W. R.

CHINESE TWICE BORN. *By Rev. Charles E. Scott, D. D.* Fleming H. Revell Company, New York. Pp. 159. Price $1.50. This book is the record of laboratory experiments in human souls in China. A veteran missionary of the Presbyterian Church tells in a thrilling way the effect of the Gospel in lives that have been reared in heathendom. Prayer is answered, sinners are converted, lives are changed, and homes are transformed, souls are saved. All who feel that "it is an impertinence to carry our religion to the heathen", or that "the heathen are satisfied with the religion God gave them", should read this book. Against the black background of heathendom at its worst, sinful and miserable, helpless and hopeless, stands out the beauty and joy and constancy of genuine Christianity at its best.

R. A. L.

THE WORDS OF GOD IN AN AFRICAN FOREST. *By W. Reginald Wheeler.* Fleming H. Revell Company, New York. Pp. 289. $3.00. We have read this book with great pleasure and with no small profit. It gives us the story of a century of Christian service on the West Coast, beginning with the organization of the Western Foreign Missionary Society in Pittsburgh in 1831, and the sending out of the first American Presbyterian missionary to Africa in 1832. It will appeal particularly to readers within the Northern Presbyterian Church, but it should be absorbing interest to any student of foreign missions.

D. W. R.

TREASURES IN THE EARTH. *By Fred Hamlin.* THE WORLD ON A FARM. *By Gertrude Chandler Warner.* THE ADVENTURES OF MR. FRIEND. *By Harold B. Hunting.* These three books are issued by the Friendship Press, New York, and are uniform in price, $1.00 (cloth).

*Treasures in the Earth* contains ten chapters telling of farms,

farmer folk and rural missions in foreign mission lands. The narratives are well written and give one an interesting sight into forms of mission work with which most readers are not very familiar.

*The World on a Farm* is a book of stories for children, telling of farms, farmers and farm products from different parts of the world; and intended to familiarize boys and girls with the people who feed the world.

*The Adventures of Mr. Friend* is another book of farm stories—true stories, the author tells us, of real men and women whose helpful work among their neighbors in the countryside of America is worthy of record. D. W. R.

RUSSIA IN THE GRIP OF BOLSHEVISM. *By John Johnson.* Fleming H. Revell Company, New York. Pp. 160. Price $1.50. The author, a native-born Russian, but for more than a quarter of a century a resident of this country, is secretary of the All-Russian Evangelical Union. His book pictures a bird's-eye view of the economic, social and religious situation in the land of Lenin—impressions received by him during a recent thirty-day visit to the homeland. The book is marked by a fervid evangelical spirit, and the story is told in an informal but rather amateurish fashion. Here is a description of Russia which is first-hand and up-to-date, but not as exhaustive as one might wish. J. A. R.

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## SYSTEMATIC THEOLOGY.

THE FAITH OF A MORALIST. *Gifford Lectures delivered in the University of St. Andrews, 1926-1927, by A. E. Taylor.* The Macmillan Company, New York City. 1930. Vol. I, 437 pages. Vol. II, 437 pages. Price $10.50. The sub-titles of the two volumes of Professor Taylor's Gifford Lectures show that they are more independent of one another in subject than has perhaps been usual in the case of two Gifford volumes published at the same time and under a common title. The first series deals with "The Theological Implications of Morality", the second with "Natural Theology and the Positive Religions".

The theological implications of morality have by no means been neglected by former Gifford lecturers, and at least one previous volume, that of Professor Sorley, was entirely devoted to their elucidation. But Professor Taylor's treatment breaks new ground in a number of important ways. His approach is as fresh as it is timely. The doubts and objections which it is designed to meet are not those of a generation ago, or even of a decade ago, but those of today. One could hardly imagine a debate in which the religious out-

look on things and the latest edition of contemporary naturalism were met in closer combat.

There are in especial two contemporary problems with which the volume deals more helpfully than perhaps any other book at our disposal. The first is the relation of value to existence, of the ideal to the actual. The religious tradition has always understood our moral experience to be revelatory of a divine Reality who was, as the phrase went, "eminently actual". On the other hand, there are a few in our midst who hold our moral experience to be entirely "subjective", revelatory of nothing beyond the state of our own minds. But there are many more among us who attempt an intermediate position. They make an abrupt distinction between two sorts or realms of being—the realm of essence (or subsistence) and the realm of existence or, as others have it, the realm of potentiality and the realm of actuality. To the former realm belong universals, to the latter particulars; to the former our ideal standards, to the latter the brute facts with which we are confronted. Professor Taylor takes the view that any such scheme is far too *simpliste*, and any such disjunction far too absolute, to do justice to the delicately balanced implications of our common experience. "I regard it," he writes, "as the most important problem in the whole range of philosophy to examine this alleged want of connection between reality, actuality, existence or being, and goodness or value in a spirit of thorough criticism" (p. 36). "The unexamined assumption that value and fact are two wholly disconnected terms" (p. 265) is thus made the object of a most sustained and convincing examination, until the conclusion is reached on page 374 that "values are simply the dominant features in the pattern of reality", "the most potent of all the 'forces' or influences which shape the course of actuality". It would be difficult to know where else to turn in recent literature for so brilliant a debate with "the 'naturalist' of that half-hearted type which lacks the courage—or 'face'—to deny the legitimacy of judgments of value *in toto*, but attempts to make its peace with morality, art and religion by relegating 'value' to some kingdom of the ideal, supposed to be situated outside the boundaries of the actual" (p. 375).

The other very living problem which Professor Taylor discusses at great length is the relation of time to "eternity". This is a matter on which many of us have long been seeking light, feeling here again that most of the current notions regarding it were too easy and simple to cover all the implications of our experience. We have felt particularly that eternity cannot mean merely an endless stretch of time, but stands rather for something qualitatively different from time, which may transfuse time and be partially realized in any moment of it. But we have felt equally that eternity must not be

conceived in such a way as to render time unreal or illusory. The issue here involved is very boldly faced by Professor Taylor, and all must feel that he has carried the argument a step further than any had carried it before. Of course the indebtedness to Friedrich von Hugel is very clear (though we have also been forcibly reminded of Philip Wicksteed's essay on *The Religion of Time and the Religion of Eternity*, written in 1899); and indeed one carries away the impression from the reading of both Professor Taylor's volumes that von Hugel's writings have influenced his opinions more than anything else of our own time. The other main topics dealt with in the first volume are all topics that are connected in our minds with that great man's name—"Nature and Supernature" and "The Initiative of the Eternal".

For this first volume we confess ourselves immensely grateful. There is no doubt that we shall all be quoting and discussing it for many years to come. For the second volume we are very grateful also. It may be described as a philosophical defense of the presuppositions underlying the positive religions. Chapters are devoted to the concepts of revelation, the concept of the miraculous, authority, institutionalism and sacramentalism. The discussions may well prove uncommonly helpful to students of philosophy who have had no training in theology, but to students acquainted with recent theological literature many of the points insisted on will seem very familiar; and it is possible that the extreme leisureliness and detailed completeness of Professor Taylor's style of debate (never leaving unexplored any possible by-path down which the mind might wander) may here be found even a little wearisome. But in the prenultinate chapter entitled "The Ultimate Tension" every reader is bound once again to sit up and apply his mind to each forceful sentence as it comes, realizing that we are here being offered a valuable supplement and completion of the great argument in the earlier volume about time and eternity. All through the second volume the reality and significance of the historical is a dominating theme. The metaphysical prejudice against ascribing real significance to history is shown to be the main secret of the quarrel between philosophy and positive religion. In this chapter, then, the argument of the second volume is gathered up and not only related to the result of the first, but made to form a most valuable and necessary addition to it. So, on a first reading of it we take leave of Professor Taylor's work with the feeling of having learned something that we wanted very much to know. J. B.

THE NATURAL AND THE SUPERNATURAL. *By John W. Oman.* The Macmillan Company, New York Cty. Pp. 506. Price $3.00. Readers of *Grace and Personality* and of the recently republished edition of

*Vision and Authority* by the distinguished Principal of the College of the Presbyterian Church of England (Westminster College, Cambridge) will approach this latest work from his pen with keen anticipation. Dr. Oman represents at its very best the modern viewpoint of the primacy of religious experience. Though the conservative reader of the two former volumes might have felt himself constrained to make certain reservations here and there, the respective main theses could not fail to commend themselves very largely. That Grace, however sovereign, must deal with and adapt itself to Personality as free personality, capable of accepting or rejecting its overtures; that Authority can only be effective as authority when accompanied by Vision, by personal recognition, on the part of those over whom it is to be exercised—these were propositions to which there was ready inclination to assent. And presented as they were by our author with so much of earnest conviction and persuasive appeal, with such wealth of originality in the approach and in the handling, the impression that they left could not fail to be deep and lasting. With the recollection of that impression, the present volume will be, as we said, approached with a degree of hopeful expectation—an expectation which, we venture to say, will not be disappointed.

The theme of the book as stated in the title sounds, of course, like an old one; but we have not read very far before we begin to realize how much water has gone under the bridge since Horace Bushnell wrote *Nature and the Supernatural* in 1858. For the entire handling here is altogether different from the master work of a former day—as it is indeed different from much that has been written since. The subject which Dr. Oman announces as the subject to be treated in the book is "the concern of religion with environment". This environment, he is particular to say, must be interpreted so as to include both the Natural and the Supernatural. The interest of religion in the Supernatural, he says, may be more apparent than in the Natural, and it might seem therefore that the inquiry should be limited to the former; but the position announced as that which will be maintained in this book is that there is no possible study of anything apart from the Natural, least of all of religion, and that "not only has religion to do with our relation to all environment, but that by its view of the Natural the quality of religion is determined, even if it be also true that the view of the Natural is determined by the conception of the Supernatural" (p. 3).

The difference between the Natural and the Supernatural is stated by the author in terms of Values. Bushnell, as will be recalled, stated it in terms of Personality—personality, whether human or divine, being regarded as the Supernatural, and set over against the sphere of causation, which is the realm of the Natural.

Others have been more inclined to think of the Supernatural in terms of the Miraculous. But for Dr. Oman the sphere of the Supernatural is the sphere of Absolute Values, the sphere of that reality which must be sought and responded to for itself, and not as a means to something else. It means "the entrance into human life of a valuation not to be weighed or bargained with, a valuation which spoke to man of another reality than that which he knew by his senses and judged by his appetites" (p. 67). "The Supernatural means the world which manifests more than natural values, the world which has values which stir the sense of the holy and demand to be esteemed as sacred. This is the only way in which the distinction can be drawn, but in this way we draw it quite simply every day. We cannot distinguish the Natural as the mechanical and the Supernatural as the free, for we do not know how much freedom there is in the Natural or how much law in the Supernatural; nor can it be divided as between the ordinary and the miraculous, for the Natural is sometimes the more miraculous, and the Supernatural the common stuff of our daily experience. The two are not in opposition, but are so constantly interwoven that nothing may be wholly natural or wholly supernatural. Yet our interests in them are different and very definitely distinguish two aspects of our experience. Part of what we experience is natural, in the sence that its values are comparative and to be judged as they serve our needs; and part of it is supernatural, in the sense that its values are absolute, to which our needs must submit" (pp. 71-2). The Supernatural is not a subjective creation, but rather the sphere of the highest reality; "and the question is not that it exists, but how it exists in its relation to us and our relation to it."

To attempt to even summarize the course of the discussion that follows were impossible within the limits of any review of reasonable length, for the very simple reason that epitomising a book so rich in content would be merely attempting to rewrite.

The author concludes with a chapter on Prophetic Religion, in which he rises to rare heights—showing, in passages of singularly convincing and soul-satisfying quality, how prophetic religion was the only true monotheism, because it made reconciliation, all of religion and not merely part of it; because "it left outside of God's rule no spheer which does not manifest His wisdom, righteousness and love"; because of its "assurance that the world is all God's by reconciliation to His meaning in it and purpose beyond it". So that the prophets "were montheists in the only effective sense of being enabled to face the darkest ills of life in the assurance that God is all and His purpose over all".

LeR. G.

A Philosophical Study of Mysticism. *By Charles A. Bennett.* Yale University Press, New Haven. Pp. 194. $2.50. In an abstract and general way all my readers with me believe that communion with God is open to all men, only somehow our religious experiences of God fall very short of social vividness and psychological reality. We may say sincerely, in the language of the Great Apostle, "I know whom I have believed and am persuaded that He is able to keep that which I have committed to Him against that day", but I dare say to most of us the second clause expresses a more *real experience* than does the first. But to your true mystic the fact that he has seen and known God is a great deal more certain than is the intellectual response to the second clause. He not only *believes* in the communicableness of God; he has experienced it. His certainty that God talks to him and manifests Himself to him is on a higher plane than is his certainty of the ontological reality of His being. We believe in the antecedent possibility or even probability that God witnesseth with our spirits, but the fact that He does so commune, is not a fact of perception but an inference of our discursive reason.

In this book, with clear-cut philosophical analysis, Professor Bennett has stripped mysticism of its mystifying verbage and has exhibited the essential soul of it. Extravagant metaphor has been swept away and the real ontological essence has been made to stand out in something like crystal clearness. Too often I believe in studying mysticism we are misled by the external trappings, the often extravagant verbage and metaphor so that we mistake the *striking* for the significant features. Professor Bennett has rendered the cause a great service in so guiding and stimulating the student of mysticism that the pitfalls are obviated. If one is desirous of knowing the real heart and significance of the mystic experience, he will find in his book an encouraging and wise teacher. After a careful study of the book one will better understand the real nature of the mystic experience and will be able to weigh and evaluate the claims it makes and the philosophical and psychological warrant upon which such claims must ultimately rest. R. H.

Adventures in Philosophy and Religion. *By James Bissett Pratt.* The Macmillan Company, New York City. Pp. 262. $2.00. This unique book is written by a Presbyterian philosophy professor, not a very orthodox one, I fear, who is also a scholar of international note in the psychology of religion. It is written in the form of five dialogues, clear and interesting in style, with a strong vein of genial satire, yet dealing seriously with weighty matters. In the first dialogue, Socrates comes back from Limbo and enters into a vigorous discussion with a group of English and American thinkers, including Dr. Idealist, Professor Pragmatist, Professor Neo-Realist,

Dr. Behaviorist and Mr. Try-Everything-Once (Bertrand Russell). Now each of these types of thinker has built up a different form of philosophic monism whose outcome is to discredit supernaturalism and deny the uniqueness of the soul. Socrates confounds them all, one after another, trips them up in their arguments, and shows them that the dualism which they despise is after all the most reasonable view, the self-same view which he and Plato taught on earth. Socrates' exposure of the inconsistencies of Mr. Try-Everything-Once is especially clever. The purport of the dialogue is thus to uphold the spiritual and to show that the laws of spirit are distinct from the laws of matter.

The second dialogue brings Mr. John Layman into clash with the new theologies in the persons of Dr. Humanist, Dr. Truechurch (an Anglo-Catholic), Mr. Social Worker, Mr. Popular Writer and the Professor of Religion.

The third takes place in a German Biergarten: Mr. Layman defends the immortality of the soul against a group of modern philosophers. The fourth and fifth dialogues show Christianity in Buddhist lands. The last part is a long-lost Buddhist Sutta, recently discovered, and giving the true teachings of Buddha, long misrepresented by his disciples. In this Buddha affirms to his disciples the law of Love, moral freedom, the immortality of the soul, and actually prophesies the coming of a greater Buddha after five centuries. This was 563 before Christ.

This is not a book to agree with, but to make one think. Despite its caricatures and a certain inconclusiveness, it defends the reality of the spiritual. D. M. A.

THE AFFECTIVE CONSCIOUSNESS. *By Halbert Hains Britan.* The Macmillan Company, New York City. 1931. 391 pages. $3.00. It is becoming steadily more evident that education and religion must come to a better understanding of the motives of men. Schools and churches are conducted upon certain theories of the manner in which persons may be brought to act in desired ways. But the uncomfortable truth is that we know very little about the motives that impel men. That is, we know little in such a way as to be able to use it effectively. Any study that can bring further light to bear on this complex area is to be heartily welcomed. This book is such a work. The chief concern is to lay down a working theory of the part played by the affective consciousness in the formation of personality and character. The constant insistence is, very properly, that neither personality nor character can be understood apart from consideration of the affective consciousness. L. J. S.

KARL BARTH—PROPHET OF A NEW CHRISTIANITY. *By Wilhelm Pauck.* Harper & Brothers, New York City. Pp. 228. $2.00. Theologians do not seem to be able to be indifferent to the Barthian Movement. Those who do not accept it are forced to face it, to seek to evaluate it, and to come to some conclusion concerning it. Two attempts have been made in America to evaluate the Barthian theology by men who are not in thorough sympathy with it. Dr. Zerbe, in his book, The Karl Barth Theology, deals with it from the Conservative point of view. Dr. Pauck approaches the study of Barthianism from the background of the liberal school of Chicago. The two books supplement each other in many ways.

Dr. Pauck, who is thoroughly familiar with the Barthian literature, writes to satisfy the demand in America for additional information concerning the movement and to interpret it to American readers. In his introduction, he reveals his own attitude: "I tell my readers that I am unable to declare myself either wholly for or against Barth. The inner struggle which has accompanied the writing of this book has not yet come to an end."

The plan of the book includes a survey of the condition of modern theology, a study of the development of the thought life of Barth that has expressed itself in his theology, and a presentation in successive chapters of the results of his study of Barth's Commentary on Romans and the two volumes of his Dogmatics. In all of this, his main purpose is to present objectively the thought of Barth, although he occasionally gives his own comments concerning it.

When he sums up his conclusions, Dr. Pauck reveals himself as in hearty sympathy with Barth in his attack on the self-sufficiency of the modern man. Thus he writes: We must attack all self-sufficiency in personal and social life, in marriage, in politics, economics, art and philosophy, and particularly in religion, church and theology. Man, the measure of all things—this is idolatry, against which we must arise in the name of God, who is in "heaven" and whose kingdom shall come on earth. If Barth is a leader in the fight against this kind of idolatry, especially as it has appeared in the life of the churches, we must follow him with a will.

It is strange that having gone this far with Barth, Pauck is not able to go farther. It is stranger still that he should center his adverse criticism on the one thing in Barth which does most to commend him to the orthodox Christian. In giving his main objection to the Barthian thought, he says: "The Bible is his (Barth's) final authority after all. It alone is the instrument of salvation. God is confined to the words of the Biblical witnesses. The revelation took place in Palestine, A. D. 130. Once in Jesus Christ. Deus Dixit. God has spoken." His great objection to Barth is that he ties God's revelation of Himself to a revelation made once for all at a definite time and a definite place through the Person and work of Christ.

Dr. Pauck gives his own attitude in a few revealing sentences: "It is a *fact* that the supernatural authority of the old theology is *dead.* The miracles of God's personal appearance in Jesus Christ and of the divine inspiration of the Bible are *dead.* No dialectics will resurrect them. Only a sacrificium intellectus will."

We are forced to wonder just where Dr. Pauck, who has rejected the personal appearance of God in Jesus Christ, will find that Word of God with which he expects to overcome the idolatry of the modern man. It is just possible that Barth may be right and that these things are not as dead as Dr. Pauck thinks they are. H. R.

THE WORD AND THE WORLD. *By Emil Brunner.* Charles Scribner's Sons, New York. Pp. 126. $1.50. Dr. H. R. Mackintosh says of this book: "Better than any work of theirs available in English, it shows what, through the new Swiss theologians, the Spirit is saying to the Churches." The Expository Times says of it: "There is no more authoritative and lucid exponent of the so-called Barthian theology than Professor Emil Brunner." They (these lectures) are characterized by profound thought, clear exposition, striking phraseology and downright Christian conviction.

Dr. Brunner himself defines the purpose of his book: "This fight with modern thinking is the task, supremely, of theology. The following lectures are not *about* this fight; they aim at being themselves an active part of the struggle. In this book Professor Brunner joins battle with modern thought and seeks at the same time to remove some of the misunderstanding which confront the Dialectical theology.

The first chapter, *The Word of God and Reason,* is a polemic against the claim of reason to be the source of all truth. Ultimate truth, according to him, has come only through the Word of God. He holds "that into the world of men with their ethics, their metaphysics and their religions, there has entered something different, something which is distinguished not gradually or quantitatively, but qualitatively and fundamentally, from everything that man can know from himself outward. And that something is the Word of God.

The second chapter, *The Word of Christ and History,* is a frontal attack on all attempts to remove the offense of Christ by modernizing Him and presenting Him as the Ideal, or as the Example, or as the Symbol of God, to the exclusion of the incarnation of the Word of God in Him. Christian faith, according to Dr. Brunner, is tied with the revelation which God has made of Himself in history through the Person and work of Christ. He presents Jesus, the Christ—the Word of God that has become flesh, the One who is not in the movement of seeking for God, but who makes the opposite

movement of bringing God to men; the One in whom God gives that salvation which no man, no sage, no genius can give."

The third chapter, *The Word of the Spirit and Psychology*, completes the doctrine of the Word of God by giving us the Word of the Spirit as the God given witness in the heart that opens the Word of God to the believer and gives to him the assurance that he has heard it.

The fourth chapter, *The Word of the Bible and Science*, is of particular interest to orthodox readers. There has been persistent demand for the Barthians to state their doctrine of the relation between the Word of God and the Bible. In this chapter Professor Brunner meets this demand and gives classic statement to their thought. Briefly his position is that the Word of God is not a Book, but a Person. The Person gives authority to the Book, not vice versa. In the Bible we have the testimony through men that Jesus Christ is the Word of God. Its authority is absolute because all that we know of Jesus, the Christ, the Word of God in history, is contained in it. The position is opposed to all modern self-sufficiency in that it holds man in his search for truth to the message of a Word revealed in history and testified to in a Book. It is opposed to orthodoxy in that it distinguishes between the Word of God and the Book from which it speaks and ascribes authority only to the Word.

The fifth and last chapter, *The Word of the Church Society*, tells us that the Word of the church is her message that the love of God has been revealed in the cross of Christ and nowhere else. This message can be heard only within the communion of saints. The social problem of our time can be solved when the false individualism of the day is overcome by man's acceptance of the message of God's love with all its power to create a true communion and generate forces adequate to deal with our social evils. All else is the mere setting up of demands, and demands do not generate power.

From beginning to end, the book is a masterly attack on that self-sufficiency which is the core of modernism. It aims to shake man's confidence in himself that it may lead him to turn to the Word of God in Christ, a Word spoken in history, testified to by the Spirit, preserved in the Bible, and proclaimed by the Church.

H. R.

Coming to Terms With the Universe. *By Edwin McNeill Poteat, Jr.* The Association Press, New York. 1931. Pp. 95. This little book consists of three lectures: Coming to Terms with the Physical Universe, Coming to Terms with the Moral Universe, and Coming to Terms with the Unseen Universe.

In the first chapter the author depicts the inferiority of the physical universe, though immeasurably expansive, which is governed

by fixed laws; with the immensity of personality which has the power of choice. The second chapter is largely a resumé of a conversation of the author with Mr. Walter Lippmann in which the former presented to the latter, vividly and effectively, the meaning of the Golden Rule as a motivating influence in conduct. The last chapter indicates the inadequacy of devices for the measurement of attitudes and relationships. Even though "tests and measurements" may not be employed to evaluate our deeper experiences, they are none the less real.

The work is characterized by a wholesome idealism and a fidelity to the teachings of Jesus which make it both refreshing and worthwhile. P. H. C.

PATHWAYS TO THE REALITY OF GOD. *By Rufus M. Jones.* The Macmillan Company, New York City. Pp. 253. $2.00. Dr. Jones points out various ways of gaining an assurance of God's reality and goodness. Men of one type of mind will be captivated by this book; men of another type will be disappointed because it is so hard at times to reduce its message to a definite and logical form. But every attentive reader will be rewarded. J. D.

MEETING THE CHALLENGE OF MODERN DOUBT. *By James Gordon Gilkey.* The Macmillan Company, New York City. Pp. 249. $2.00. This is a clear and consistent presentation of the extreme liberal position in Christianity. It is Christianity thrown into the ring of an ultra scentific and material age, and reduced to its least common denominator. The book will not be relished by conservatives except as a fair explanation of an opposite system. Even some avowed liberals will recoil from his blunt and frank desecration of the Person of Jesus. But throughout the twelve orderly chapters of his book, Dr. Gilkey breathes a buoyant optimism. God, prayer and immortality remain as unshaken pillars in a very badly demolished temple of traditional Christianity. And they remain, not because of any external, inspired authority, but only by virtue of our human intelligence and experience. The book is scholarly, and granting his premises, is logical throughout. In his preface he states simply: "For those who are not troubled by the new doubts, and for those who are thoroughly satisfied with the form of Christian belief taught in an earlier day, this book is not intended." J. B. B.

CHRISTIANITY AND OTHER FAITHS. *By W. St. Clair Tisdall.* Samuel R. Leland, New York. Pp. 227. $2.50. The author seems at times to have more of the apologetic purpose than that of scientific exposition. His purpose, indeed, is partly apologetic. "Christianity is related to other faiths as their complement, their fulfillment, their

realization. And when that which is perfect is come, then that which is in part should be done away." In these days which are characterized by the tendency to regard Christianity simply as one religion among many others, it is a real pleasure to have a comparison between Christianity and other systems of religious thought which one can recommend without hesitancy. We wish that all who are not firmly established in their faith in the uniqueness and finality of the Christian revelation might read this book. It is exceedingly worthy of study. D. W. R.

YOUTH IN A BELIEVING WORLD. *By John C. Archer.* The Westminster Press, Philadelphia. Pp. 176. $1.00. If one is seeking a book on the religions of men to teach to children and early teenage pupils here it is. Its terms are non-technical and can be understood by the ages for whom intended. Each chapter begins with the present knowledge of the pupil and then goes forward relating it to the religion under discussion. The religions dealt with are primitive peoples, China, India, Moslem lands and Christianity.
C. H. P.

INDIA'S RELIGION OF GRACE AND CHRISTIANITY COMPARED AND CONTRASTED. *By Rudolph Otto.* The Macmillan Company, New York City. Pp. 142. $2.00. To readers of theological literature Professor Otto is well known because of his "Idea of the Holy," which has become widely known through the Christian world. His more recent studies and publications in the Indian religion have also attracted much attention. The book before us presents a most interesting discussion of the Bhakti religion as it exists and is followed among the many other faiths of that ancient people of many gods and many religions.

The author belongs to the liberal school of theological thinkers, but he has not followed those who have denied the fundamental facts and truths of the Christian faith in the vain effort to harmonize Christian theology with all the vagaries of modern thought. He looks forward to the time when pious Indians will more adequately recognize and emphasize the contrast which exists between their religion and the Christian way of faith and life. We cordially commend this book to all who are interested in the study of comparative religion.
D. W. R.

## PRACTICAL THEOLOGY.

WHICH WAY RELIGION? *By Harry F. Ward.* The Macmillan Company, New York. Pp. 221. $2.00. The author sees American Protestantism as now verging on the cross roads of history. "Is it to become court chaplain for the Acquisitive Society as early Christianity became the official religion of the Roman Empire?" Is religion to mold the thought of our day, and to control our political, industrial and social life? Or has religion become so identified with the vested interests that the church has lost its independence and its vision? Dr. Ward makes a strong appeal for an ethical religion, sharply distinguishing between the religion of Jesus and the "Christianity" of our day. He deals with the question as to whether it is too late for Protestantism to become an ethical religion, and wonders whether the competing religions of communism, nationalism and prosperity are too strongly intrenched to be dislodged. The hope of the church lies in the radical minority of the Protestant Church, and the author thinks that in this left wing there is still an open-mindedness, a capacity for self-criticism, and a spiritual insight and social passion which may be able to rescue mankind and conserve the ethical values of the religion of Jesus.

Dr. Ward has been spoken of as one of the "Major Prophets" of our day. Certainly he is a bold and vigorous thinker, and he has not hesitated to launch out into the deeps. A minister of the twentieth century can hardly afford not to read this book, whatever his views may be. J. A. McL.

THE CHURCH IN THE MODERN WORLD. *By G. Stanley Russell.* Richard R. Smith, Inc., New York City. Pp. 179. $2.00. An attractive presentation of the relation of the Church to the present world social order, including war, peace, races, doctrines, worship and the Bible. It is a splendid contribution to constructive thinking. All of it is good, but the last chapter alone, on Worship, is worth the money spent for the book and the time it takes to read it. You can read the book in an hour or two, but it will take you a lifetime to finish it. R. C. L.

GOD'S WORLD. *By Cornelius Howard Patton.* Richard R. Smith, Inc., New York. 297 pages. $2.00. This book by Dr. Patton is the best presentation of the supremacy of Christianity as the unifying force for all nations, cultures, creeds, colors, sciences and civilizations that is in print. The author gives a startling array of figures on world facts, world conditions and world forces, and clothes his statistics with convincing life and spiritual fervor. It is an unan-

swerable argument for the revival of world missions, projected on this basis—that since science has made the whole world a neighborhood, we are now in better position to make it a Christian brotherhood. R. C. L.

TAMING OUR MACHINES. *By Ralph E. Flanders.* Richard R. Smith, Inc., New York City. Pp. 244. $2.50. Although not in the same class, as a source of factual and historical information about the machine and machine civilization, yet this book is a fitting sequel to "Men and Machines", by Stuart Chase. Every Christian should read both of these books. In "Taming Our Machines", Flanders writes as an engineer. His real theme is the "Good Life", by which he means a life that meets the pragmatic test of maximum "cosmic integration" and results in a satisfactory philosophy of living and at-homeness. It is a book for those who are seriously thinking about the problem of unemployment, leisure, tariffs, and how to live the good life in the midst of a machine-age civilization. R. C. L.

THE CHURCH AND INDUSTRY. *By Spencer Miller, Jr., and Rev. Joseph F. Fletcher.* Longmans, Green & Co., New York City. Pp. 273. $2.00. A brief history of the Christian Social Movement as developed in the Church of England, and in the Protestant Episcopal Church of the United States, followed by detailed studies of the Episcopal Church in important industrial parishes. E. T. T.

DRY AMERICA. *By Atticus Webb.* The Cokesbury Press, Nashville, Tenn. Pp. 147. 50 cents. There is no more important question in the sphere of social righteousness than that of temperance. This little book is a veritable encyclopaedia of facts on the prohibition issue. The author deals with such vital matters as the following: The responsibility of the Church; the physiological effects of alcohol; the psychological effects; alcohol a social cancer; the harvest from the Eighteenth Amendment. He is especially successful in rebutting the arguments of the wet propagandists. His style is vigorous. As a church we do not take any out-and-out stand on the prohibition question. But regardless of our attitude, there are two facts that are inescapable. The one is that unless the Christian people of the land rally to the support of national prohibition, the noble experiment is doomed. The second is that if the great trial does fail, liquor returns and we become a drinking people. Our church and every church, whether we took any stand on the matter or not, will suffer a loss of moral prestige, and the work of the kingdom will be made all the harder. It will be difficult to do distinctively spiritual work and carry out successful evangelistic enterprises among a half-drunk people. C. V. C.

SHALL LAYMEN TEACH RELIGION. *By Erwin L. Shaver.* Richard R. Smith, Inc., New York. 1931. Pp. 188. $1.50. There is every indication that the time has come in the literature of religious education for which we have been looking—a time when at least some of those who write shall incorporate all that is good in educational procedure into what is written about Christian education, subordinating it to the Christian task and expressing it in terms that are meaningful to Christians who know the language of Christian experience, but who are not educational technicians. The book here reviewed is one evidence of the advent of this day much to be desired.

The book is divided into three parts. In Part I the author presents his reasons for believing that we must have a better trained leadership to meet the present situation. This demands professional workers, but professional workers who can help volunteers to a fuller participation in the educational work of the Church.

The real value of the book is the presentation of practical plans for the realization of this ideal. Part II presents in readable and understandable language the nature of the task of Christian education according to the best now known about effective educational principles and methods. Part III discusses in most helpful detail just how the local church can train its adults for participation in this work. This contains helpful suggestions for workers' conferences, individual training and advanced work for a small group of more advanced leaders.

Pastor, Sunday-school superintendents and parents can read this book with profit and understand—and I believe with the feeling that here is a book which expresses something we have felt and wanted expressed for some time. E. B. P.

THE CHRIST OF THE CLASS ROOM—HOW TO TEACH EVANGELICAL CHRISTIANITY. *By Norman E. Richardson.* The Macmillan Company, New York. 1931. Pp. 361. $2.50. This book was well worth publishing if it contained only the last chapter, "Whither Bound, Religious Education"? Preachers and thoughtful laymen who have been at times perplexed and at other times indignant at the opinions expressed by certain leaders in the religious education movement will find in this chapter much to which they will give hearty approval.

The author is an earnest advocate of Christian religious education. But he frankly and sympathetically faces the fact that the modern religious education movement has been unacceptable to large numbers of evangelistic, Protestant Christians. This he believes to have come chiefly from the fact that this movement has been directed often by men who have forsaken the eternal verities which form the essence of the Christian faith. They have done this in the interest of the method of the physical sciences.

The theme of this book is that "if religious education desires to find its way safely, let it concentrate its resources of research and experimentation upon the content, structure and function of religion as found in Jesus Christ and the Apostolic Church, upon the rapid and irresistible growth of early Christianity, and upon the essential place of teaching in the expansion of the Christian faith. . . . The primary concerns of Jesus Christ, the essential aspects of his own religious experience and the methods he used in mediating his faith to others, should point the way toward the objectives and the technique of religious education, if it is to become truly Christian."

Most of the book is engaged with presenting Jesus Christ as the ideal teacher, and "the righteousness of God" as the ideal outcome of learning. Withal, the book is thought-provoking and helpful, and is one of the first to present a serious analysis of the evils of much that is written under the title of "Religious Education."

E. B. P.

THE ESSENTIALS OF LEADERSHIP. *By Herman H. Horne.* The Cokesbury Press, Nashville. Pp. 136. $1.00. One of the most vital subjects before the religious public today is the psychology of leadership. Courses should be given along this line in our Seminaries. It would be well if every minister would grade his standing as a leader, according to the thirty-three essentials of leadership in Chapter 1 of this book. The only weakness of the book is that the subject matter is not quite cohesive and unified enough. C. V. C.

YOUNG PEOPLE'S RELATIONSHIPS. A MANUAL FOR LEADERS. *Issued under the auspices of the Conference on Preparation for Marriage and Home-Making.* The Pilgrim Press, Boston. 1931. The Conference on Preparation for Marriage and Home-Making is preparing a series of manuals to help leaders conduct discussion groups among young people from sixteen to nineteen years of age. They have issued the first unit, "Young People's Relationships". A note at the first of the manual states, "So far as known, this manual for leaders represents the first attempt by church groups to deal directly and educationally with the difficult problems involved in the relationships of young people of both sexes". Therefore, the Conference requests an indulgent examination and welcomes suggestions, to be sent to Dr. Winchester.

What shall we think of it? The reviewer feels that discussion groups about such intimate personal problems must be conducted by mature and wise leaders if they are to be more helpful than hurtful. These helps offered are too elementary to be of much value to such leaders. Doubtless this is caused by the desire of the author to provide helps for the average leader of discussion groups in sum-

mer conferences and other young people's gatherings. It is doubtful that such leaders should attempt this work. On the whole, we may welcome the effort to assist the church to deal helpfully with these vital problems. But this manual is too superficial from the standpoint both of social science and of religion. E. B. P.

HANDY II. THE RECREATIONAL MANUAL FOR YOUNG PEOPLE. Church Recreation Service, Delaware, Ohio. 1931. $2.50. In 1924 there appeared "Handy", a loose-leaf manual to guide volunteer leaders of social recreation in making programs centering in the church. It speedily won a place in the literature of religious education, and has passed through fourteen editions. In connection with the loose-leaf manual there has been published periodically a pocket magazine of social recreation, "Kit", which is of the same size as the sections in "Handy", filled with fresh plans, programs and suggestions, and punched ready for insertion in the Handy cover. These helps, "Handy" and "Kit", have proven invaluable to both professional and volunteer leaders of recreation in the church.

All those who are familiar with "Handy" will be glad to know that a "Handy II" has been issued and is now in its third edition. These two volumes with the "Kits" make as complete and as usable an encyclopedia of recreational activities appropriate to the church as the reviewer knows. E. B. P.

THIRTEEN PARTY PLANS FOR ADULTS. *By Martin I. Webber.* Cokesbury Press, Nashville, Tenn. 1931. Pp. 162. $1.25. The author believes that adults like to play together, and that much of their play should be centered in the social life of the Church. To further this, he has written this book which sets forth in the first part definite and practical suggestions for securing a wholesome recreational life among the adults of the church, and in the second part gives thirteen social programs worked out in the greatest detail. These programs are attractive, well balanced, wholesome and carefully planned. If you have a problem in your church of getting your adults into more delightful fellowship; or in supplying them with workable plans to keep up such fellowship, you will be delighted with this book. In it you will find materials for at least a year's entertainment for your adults—fresh and unusually usable. E. B. P.

THE HARVEST AND THE REAPERS. *By Rev. Harry Maurice North, D. D.* Cokesbury Press, Nashville, Tenn. Pp. 207. Price $1.25. It is scarcely possible to find elsewhere so much of practical helpfulness condensed into so few pages. The book is written from a modern point of view, in that it recognizes and uses all that is best in modern methods of religious education. It is written from the point of

view of a pastor, and should be of great value to busy ministers who are on the search for new and tried methods of evangelism. It is written from an evangelical point of view, recognizing that souls are lost in sin and need the supernatural power of a divine Saviour.

Especially fine is Dr. North' analyses of the *sources* from which we may seek recruits for the kingdom (chapter I), *difficulties* which we may expect to encounter and how to meet them (chapter VII), *texts* suitable for evangelistic sermons (chapter XI). A minister will also find help in his summary of the methods of approach that will be effective today. R. A. L.

DORAN'S MINISTERS' MANUAL FOR 1932. *By G. B. F. Hallock.* Richard R. Smith, Inc., New York. Price $2.50. Pp. 639. This is the seventh issue of this Manuel. One marvels at the ability of the author, year by year, to find fresh material in such quantity intended to stimulate or guide the busy pastor in the preparation of his messages. The book covers every Sunday and week-day service of public worship the minister has in the year. Appropriate themes are given; selected hymns; invocation; sermons for morning and evening; offering prayers; illustrations; quotable poems; a children's sermon; a treatment of the Sunday-school lesson; the midweek prayer meeting message; and suggestive bulletin board slogans. All of those items are fully treated for each Sunday of the year. About eleven pages of material are given for each week.

Spurgeon described his sermon notes in these words: "A little priming to stimulate the wells of thought." That is evidently the aim of this volume, for every page is packed with ideas and themes for further development. For many men a volume of this sort is of no use: they are the creative thinkers and the imaginative souls. But for the "average man" this book, if it is faithfully used, may prove a blessing. H. S. E.

THE NEW PREACHING. *By Joseph Fort Newton.* The Cokesbury Press, Nashville, Tenn. Pp. 187. $1.00. A dollar edition of Dr. Newton's stimulating book on modern preaching, previously reviewed in this magazine.

WHEN THE SWANS FLY HIGH. *By F. W. Boreham.* The Abingdon Press, New York. Pp. 282. $1.75. The author's style and method are so distinctive that to those who have read any of his other twenty-four volumes of essays it is enough to say, Here is another Boreham book. These essays are very different from most sermons, yet they carry a spiritual message. They are sometimes whimsical, sometimes tender, sometimes illuminating, always vital and sparkling. Dr. Boreham has in an eminent degree the art of bringing

his reading, experiences and observations into the service of a spiritual imagination. He can invest even commonplace occurrences with interest and charm. A writer so facile and of so kindly and companionable a spirit will not lack readers. J. D.

SERMONS ON OLD AND NEW TESTAMENT CHARACTERS. *By Clovis G. Chappell.* Richard R. Smith, Inc., New York. Pp. 360. $1.00. The two popular volumes by Dr. Chappell on Old and New Testament Characters have been combined in this volume at a price less than the former cost of one. This is a real book bargain. Dr. Chappell is one of the best popular preachers in the land, and his sermons in printed form make delightful and uplifting reading. This book should have a wide circulation among preachers, and in the homes of the people. J. C. S.

THE DEFEAT OF FEAR. *By Henry Howard.* Fleming H. Revell Company, New York. $2.00. 217 pages. This is a volume of sermons by the pastor of the Fifth Avenue Presbyterian Church, New York City, and is well worth a place in any preacher's library. Besides being suggestive to a minister, the volume would make an excellent Christmas gift for a pastor to make to some special, elderly friend in his congregation. J. B. B.

OTHER NATURE SERMONS. *By Charles Edward Jefferson.* Fleming H. Revell Company, New York. Pp. 160. $1.50. It seems that Dr. Jefferson has had the custom for many years of preaching every spring what he called a "Nature Sermon". Twelve of these were published some time ago. This second volume is sure of an enthusiastic reception. For these are delightful sermons. They help us to see Nature's beauty, to hear her varied music, to wonder at her ways, to feel her friendliness, and in all this to recognize the power and the goodness of God. We have an idea that Dr. Jefferson greatly enjoyed preaching these sermons, and we are sure that his congregation enjoyed hearing them and were enriched. No minister can read them without wanting to preach on some of these themes himself. I don't think I can wait until spring to begin. J. D.

GLADNESS IN CHRISTIAN LIVING. *By Charles Haddon Nabers, D. D.* Fleming H. Revell Company, New York. Pp. 94. $1.00. It is an agreeable task to review a book by one of our own Southern Presbyterian ministers, particularly when author and reviewer happen to be old friends. Dr. Nabers is pastor of the First Presbyterian Church of High Point, N. C. In this volume he has given us nine of the sermons delivered from his own pulpit. They present a vital and heartening message with freshness and vigor. The note of cheer,

hope and inspiration is predominant. There is a decided originality of treatment. But what impresses one most in reading these sermons is that they keep close to life's real needs and speak home to the heart in so kindly and earnest a way. They are up-to-date. Many of the illustrations are taken from recent books or from happenings of the day. One feels that the preacher is in touch with current movements and with the present trend of thought on matters of importance. His crisp, sprightly style and the directness with which he develops his thought make these sermons easy to read and must have contributed to their effectiveness when they were preached. They bring some of the great Christian truths to bear upon our everyday life in a helpful way. J. D.

OLD THINGS NEW. *By Hugh T. Kerr, D. D.* F. H. Revell Company, New York. Pp. 192. $1.50. Here are twenty-five short talks, of a popular nature, delivered by Dr. Kerr in the Shadyside Presbyterian Church, of Pittsburgh, Pa., and broadcasted on Sunday afternoons. Some of these sermonettes have striking titles and all are rich in illustrative material. J. A. McL.

SERMON HEARTS. *By William H. Leach.* The Cokesbury Press, Nashville. 320 pages. Price $2.00. One hundred and fifty sermons from "pulpit masters, past and present", are chosen, each one reduced to less than six hundred words, and presented together with texts and outlines. W. E. D.

BARBED ARROWS. *By Roy L. Smith.* Richard R. Smith, Inc., New York. Pp. 171. Price $1.50. A book of "fifty sermons in miniature", each complete in itself, yet not one over 600 words in length. The title is illustrative of the author's happy faculty of striking phrasing, a feature which gives to these "Barbed Arrows" an even keener piercing power. Brimming o'er with nuggets, this little book cannot but help to "prime" impoverished "pumps". J. A. R.

PRAYER-MEETING TALKS. *By Henry T. Sell, D. D.* Fleming H. Revell Company, New York. Pp. 159. $1.25, These brief addresses (they average only three pages) are unusually direct and practical. They are on themes well worth discussing, and the messages are sane, earnest and wholesome. There is no attempt to elaborate or adorn the truth; it is presented in a plain, straightforward, concise way. These talks reflect a thoroughly conservative view of the Bible and they emphasize the duties as well as the privileges of the Christian life. J. D.

FIVE THOUSAND BEST MODERN ILLUSTRATIONS. *Compiled by Rev. G. B. F. Hallock, D. D.* Richard R. Smith, New York. Pp. 770. $1.00. This is a reissue, at a very cheap price, of a book that is already well known. It is one of the most comprehensive works of its kind. The great mass of illustrative matter is conveniently arranged according to subject, and there is an index covering about a thousand topics. Those who can make use of an encyclopedia of this sort will find this one easy of reference and full of varied material on a multitude of subjects, mostly religious. J. D.

QUOTABLE POEMS, VOLUME II. *Compiled by Thomas Curtis Clark.* Willett, Clark & Co., Chicago, Ill. Pp. 370. Price $2.50. To the splendid anthology of choice and pithy poems and poetical fragments published a few years ago under the title "Quotable Poems" and received with favor, Mr. Clark adds a second volume containing some five hundred additional selections. Many of them are real gems. Some are from the greatest of English poets, others from authors little known. The contents of the volume are made easily available by being indexed by subjects, authors, titles and first lines.

H. W. D.

MIRACULOUS HEALING. *By Henry W. Frost.* Richard R. Smith, New York City. $1.50. Pp. 175. The author treats a very important and yet very difficult theme. It is so easy to dogmatize on this subject, to reach extreme positions that are not in line with the Scriptures or Christian experience, and that tend to magnify the physical well being of man out of proportion to his spiritual salvation. If a person holds an extreme position on miraculous healing and fails to get the results he anticipated, he may easily come to doubt God's care for him. But the author avoids these pitfalls. His positions in general are sane, sound and scriptural. He bases his final conclusion on the sovereignty of Christ. He writes, "As a consequence of this intimate relationship and fellowship, the Lord is to be recognized as having the right-of-way over the life of the saint, so that he may do what he wills with him—as in the case of the apostles—whether this be for physical weal or woe". This, it seems to me, is a wise conclusion of the whole matter both from the standpoint of the Bible and of Christian experience. C. V. C.

HEATHEN RAGE. *By Gerald Stanley Lee.* Richard R. Smith, New York City. 342 pages. $2.50. The author wishes that good people would be as enthusiastic about their goodness as the heathen in our midst are about their evil. He criticizes the five great professions, indicating the inadequacy of the methods employed by ministers, doctors, lawyers, teachers and artists. His theme is that what men

need more than anything else in coordination. He assures his readers that there is a technique by which this coordination can be secured, but the exercises are so elaborate that additional books are necessary to describe them. Mr. Lee is interesting, and those who start his book will in all probability finish it. But when they do finish it they will feel, as the author himself admits, that there is more to be said. T. E. G.

THE CHRISTLY LIFE. *By W. Y. Fullerton.* Pp. 124. $1.25. Fleming H. Revell Company, New York. This book is a sequel to "The Practice of Christ's Presence", which Dr. Alexander Whyte ranked along with Brother Lawrence's book and Jeremy Taylor's; Dr. Whyte says that the three names always will be connected together. Such praise raises high expectations, not easily fulfilled. But this is a good book, containing seven devotional studies, all of which are inspiring and helpful. This would be a suitable gift book to those who know and love their Lord. J. A. M.

LIFE'S GREAT ADVENTURE—PRAYER. *By Solomon Cleaver.* Richard R. Smith, New York. Pp. 163. $1.50. This book dwells upon the meaning of prayer and the possibilities of fellowship and accomplishment which prayer opens up to the Christian. It shows how Christians may make communion with the heavenly Father a sweeter, gladder and more satisfying experience than many of them have found it. J. D.

THE AMOS R. WELLS DEVOTIONAL YEAR BOOK FOR DAILY NEEDS, THROUGH THE BIBLE IN A YEAR, BIBLE SAYINGS. *All by Amos R. Wells.* The W. A. Wilde Company, Boston. Prices $2.50, $1.00 and $1.00 respectively. In the Devotional Year Book we have a verse of Scripture, a brief meditation in Dr. Wells' characteristically helpful style, a short prayer. The second book gives sections for daily reading week by week, which in the year will carry the reader through the Scriptures. There are brief introductions to each book of the Bible, and for each day a suggested topic for meditation, and one for further study, if one has the time. A very helpful book. The third book is a Bible question book, with answers, which will help the student to fix in mind the 1,500 most important Bible sayings.
E. T. T.

# UNION SEMINARY REVIEW

Vol. XLIII. APRIL, 1932. No. 3.

## IN MEMORIAM.

(*Memorial from the Minutes of Union Seminary Faculty.*)

1876-1931.

The death on December 12, 1931, of Professor Eugene Craighead Caldwell, D. D., LL. D., has caused serious loss to this Seminary and its work, as it has also brought personal sorrow to each member of this Faculty. Dr. Caldwell was a graduate of the Seminary, also holding the Moses D. Hoge Fellowship for the year following his graduation. In 1914 he returned to the Seminary as McCormick Professor of Hebrew and Old Testament Interpretation, being transferred in 1915 to the Henry Young Chair of Biblical Literature and New Testament Interpretation. In both of these departments he rendered distinguished service. His activities reached out into many other fields, in which also his service was of the highest value. Before impairment of his health he preached regularly and with great power in the many pulpits which were opened to him. He was in wide demand for conference and training school work. He filled with signal ability the difficult position of SEMINARY REVIEW Editor. His published writings are a valuable contribution to Christian Education and Biblical Literature. As Scholar careful and accurate, as Teacher thorough and inspiring, as Christian loyal and devoted, as Brother worthy and beloved, we shall cherish his memory, recording here our admiration and affection.

To his bereaved children and to sorrowing father and relatives we extend our heartfelt sympathy.

Eugene Craighead Caldwell was born in Rock Hill, S. C., August 17, 1876. He died in Richmond, Va., on December 12, 1931, in his fifty-sixth year. He was of distinguished ancestry, a family of pastors and evangelists, of teachers and school-builders, beginning in our Southland with Alexander Craighead and David Caldwell. His college was Hampden-Sydney, the school which has made a business of contributing to Church and State a long procession of able leaders. In 1904 he graduated from Union Theological Seminary, holding the Moses D. Hoge graduate fellowship for the following year. After the broadening experience of educational and pastoral service, he entered upon his notable career as Seminary professor at Austin Theological Seminary in 1906, removing to Union in 1914, to fulfill an eminent and useful ministry as scholar, teacher, preacher, author, editor. In recent years his able service as editor of this REVIEW has brought it to high distinction among the religious periodicals of our land.

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## CYRUS HALL McCORMICK, A SOLDIER OF JESUS CHRIST.*

Text: Psalm 80:17. "Let thy hand be upon the man of thy right hand, upon the son of man whom thou madest strong for thyself."

This is an occasion so unusual as to be almost unique. A great company has gathered in church on a week-day to render praise to God for the life and labors of a great inventor and industrial chieftain. We have come here not to do honor to the man himself, but to his God. We are considering Cyrus Hall McCormick, the Christian, a good soldier of Jesus Christ. Here he worshipped and praised his Saviour. Here we gather to render our praise for and find inspiration from his life.

*Delivered in Mt. Carmel Presbyterian Church, September 25, 1931, by Rev. B. R. Lacy, Jr., President Union Theological Seminary, Richmond, Va.

The breed and the pasture make the man. Inheritance and environment largely shape our destiny, but in McCormick's case there was another element, the grace of God. It had entered into the hearts of his forebears and it entered into his. The Scotch, before the days of Melville and Knox, were a turbulent, ignorant, Godless people. Though endued with great capacity, it required the Divine touch to mold them into the race which has so powerfully affected the rest of the world. Nor were the early Scotch settlers of Ireland, under Elizabeth and James, promising material for the building up of Church and State. Stewart's picture may be overdrawn, but it gives us some idea of conditions among them: "Most of the people were all void of godliness, who seemed rather to flee from God in their enterprise, than to follow their own mercy. On all hands atheism increased, and disregard of God, iniquity abounded with contention, fighting, murder, adultery, etc., as among a people who, as they had nothing within them to overawe them, so their ministers' example (*i. e.,* those they found in Ireland) was worse than nothing. And verily, at this time the whole body of this people seemed ripe for the manifestation either of God's judgment or of God's mercy."

But God was ready for a manifestation of His mercy, and under the preaching of seven faithful Presbyterian ministers a great revival spread through the provinces, beginning in 1625. This was followed by a period of persecution when it seemed that all vestige of Presbyterianism would be wiped out.

The Irish Massacre of 1641 was a strange providence in preparing the way for the Presbyterian Church in the New World across the sea. To subdue the Irish, General Monro's army from Scotland was introduced into the country. In it were many loyal Presbyterians chaplained by their own ministers. After the insurrection had been put down a revival led by these chaplains broke out in the Army and spread among the inhabitants of the land. Godly soldiers were elected and ordained to the eldership, and sessions were organized

within the regiments. A Presbytery was then set up, the first upon Irish soil, consisting of representatives from the four regiments. Thus Scotch-Irish Presbyterianism was distinctly militant. Its initial organization was among the soldiers. This was the Mother Church of Presbyterianism in America.

Such was the heroic background of the ancestors of McCormick when they emigrated to Pennsylvania in the eighteenth century. In this new pasture they spurned the settled and safer sections, pushing westward in Pennsylvania, through the Valley of Virginia and to the Valleys of the Yadkin and Catawba in the Carolinas. These were the men to whom Washington had determined to turn for a last desperate resistance if he should be defeated elsewhere. These were the people who acted as a buffer between the more effete sections along the seaboard and the fierce savages of the interior.

Such were the antecedents of the McCormicks and the Halls, when Robert McCormick and Mary Anne Hall united the two families. In this beautiful valley they established a Christian home after the model of their forefathers. Among their seven children Cyrus was the eldest. Doubtless throughout his childhood he had witnessed in his home in the newly cleared wilderness the scene which Burns describes in the Cotter's home of Old Scotland:

"The priest-like father reads the sacred page,

. . . . . .

Perhaps the Christian volume is the theme,
How guiltless blood for guilty man was shed;
Now He, who bore in Heaven the second name,
Had not on earth whereon to lay His head:

. . . . . .

Then kneeling down to Heaven's Eternal King,
The saint, the father, and the husband prays:
Hope 'springs exulting on triumphant wing',
That thus they all shall meet in future days.

. . . . . .

From scenes like these, old Scotia's grandeur springs,
That makes her loved at home, rever'd abroad";
Yes,
From scenes like these, this Valley's grandeur springs,
That makes her loved at home, rever'd abroad.

In those early days, which, according to our modern psychologists, give us our permanent impressions for life, McCormick had the influence of this godly home. As he grew older he found a place at his father's side at the bench in his shop. There with saw and adz, with hammer and anvil, with the green valley before him and the blue mountains in the distance, he worked as another lad of nineteen centuries ago, and like Him he increased in wisdom and stature and in favor with God and man.

It was not, however, until he was twenty-five years of age that he made his public confession of Christ. It occurred during a four days' meeting in which the pastor was assisted by Drs. Baxter and Speece. Two services were held each day and people flocked to these meetings from the entire countryside. Parents and children, white and black, bond and free, gathered to hear the Gospel preached, and opportunities were given at the close of the meeting for those who wished to live the Christian life to stand. Robert McCormick watched closely, deeply concerned about his oldest son, Cyrus Hall, hoping to see him stand with the rest. On the night that the meeting closed, after the family had retired, the father went to the bedside of his eldest son and gently told him how disappointed he felt at his failure to respond to what he deemed to be a call from God, and tenderly warned him that such silence could only be construed as a direct rejection of his Saviour. This was a new view of the situation for young Cyrus, and it so affected him that he arose from his bed, dressed himself and went at once to confer with old Billy McClung, who had always taken a deep interest in the spiritual welfare of the young people. He sought his advice and engaged with him in prayer. When Communion was next held

in New Providence Church, Cyrus Hall McCormick made his public profession of faith. This step was the fruit of the earnest preaching and teaching in pulpit and in home, and it foreshadowed years of faithful adherence to the Presbyterian Church and loyal service in the Kingdom.

In speaking of his father, who led him to Christ, one is reminded of the last verse of the Old Testament: "And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite te earth with a curse." Later, writing to his brother William, he said: "Many a sore cry have I had, William, as I have gone around this place and found no father."

Equal to her husband's influence was that of Mary Hall McCormick. Although not as active as his father in bringing her son to a profession of his faith, her example and godly teaching had prepared the way for such a step. To her his heart turned in gratitude for that which she was to him and for that which she had helped him to become.

We would fail, however, rightly to estimate the elements that made him a forceful and successful personality if we did not take into consideration the decade of hard years from 1836 to 1846. He had already demonstrated his mechanical genius by the invention of the hillside plow and the reaper, and it would seem that success was at his elbow. We would say "unfortunately", but probably "fortunately", he engaged in a venture in the development of iron works, which in the great depression of that period resulted in failure. It required painful years of sacrifice to pay the last debt resulting from this project. It was then in adversity, that the heroic qualities of his soul were developed. Here he won for himself that character which gave him a reputation for honesty and integrity wherever he afterward moved.

The fine qualities of McCormick's character were the fruit and flower of his religious faith. Truth, honesty, industry, fearlessness, all of the heroic attributes, seemed to be developed to a superlative degree in this man. This was a new land, not to be mastered by weak men with weak faith, but

demanding men of brains and moral stamina, of abounding physical and spiritual vigor. The training of his home on the model of Scotch Presbyterian homes, the influence of the Church which gave him a great appetite for doctrinal sermons and a delight in the old hymns, his constant fellowship with his father in the workshop, the gentle yet strong influence of his mother, and the tasks and duties that fell to the lot of a boy of unusual physical strength in a valley farm of the early nineteenth century, these things all combined to make of the boy a man.

"Where there is no vision the people perish." With character he combined vision. It would be impossible to speak of McCormick as a Christian without speaking of him as a man of vision. His grandson in a finely chiseled sentence says: "His was the part of striving that other men might rest." He had himself felt the anguish of that labor with scythe and cradle through which alone man could then gain his daily bread. Although many efforts had been made within the decades previous to 1831 to invent a reaper, men still harvested wheat as they had done since first it was raised along the banks of the Nile and the valleys of Mesopotamia. It was back-breaking, wearisome toil, and young McCormick, with the smaller cradle which he had invented for his own boyhood use, knew something of its hardships. His attention was turned and his genius was employed not to furnish the world with luxuries, but with the very staff of life. We are reminded of Meredith's lines:

"We may live without poetry, music and art;
We may live without conscience and live without heart;
We may live without friends; we may live without books;
But civilized man cannot live without cooks.

"He may live without books—what is knowledge but grieving?
He may live without hope—what is hope but deceiving?
He may live without love—what is passion but pining?
But where is the man that can live without dining?

The question of his age was providing daily bread for mankind. Upon this depended the rapid expansion in our great western territory. With the implements which his ingenuity and foresight provided, America was not only able to care for her own increasing population, but shipped grain abroad for hungry hoards. Before his race was run McCormick's eyes had passed beyond the confines of our own land to distant fields of whitening wheat, and his reapers followed where his vision led.

A second vision challenged him. As he lifted up his eyes and looked upon the harvests he was also moved with compassion as he saw men scattered abroad as sheep having no shepherd. This other vision filled his mind, that of reapers in the Lord's abundant fields. Here again with his intuitive insight he went to the very heart of the problem. The need was for ministers, called of God, yet trained and equipped for their arduous duty. As America extended westward he longed to see the Church keep pace. As he looked abroad he desired that fields in far-off lands should render up their sheaves for Christ. His great interest, therefore, centered in he preparation of men for the Gospel ministry. The Presbyterian Theological Seminary in Chicago stands beside the great Harvester Company as one of the two great monuments of this man. Through his gift of one hundred thousand dollars, the largest donation at that time which had ever been made to a theological seminary in America, the school of the prophets at New Albany, was removed to Chicago. Here he faithfully nurtured it. Not only did he munificently endow it, but with a tenacity characteristic of the man he fought for its high spirituality in those anxious days following the War Between the States, when others were anxious to make in a political mouthpiece.

But his eyes were not only upon the West, the country of his adoption. When the Southern Presbyterian Church, wasted by war, and impoverished beyond description, found her most important seminary in direst need, it was to McCormick, a son of Virginia, that she turned for help. Nor did she turn

in vain. The sixty thousand dollars which endowed the Cyrus Hall McCormick Chair of Hebrew and Old Testament Interpretation at Union Theological Seminary has been richly and marvelously used of God. It was from this Chair that Dr. Walter W. Moore shed forth an influence second to none in the Presbyterian Church in the South during the last four decades. Through his voice and through the voice of the thousand pupils whom he taught, McCormick has shared in an everlasting harvest.

The Old Testament version of the Great Commandment is, "Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy might". The New Testament version is, "Thou shalt love the Lord thy God with all thy heart and with all thy strength and with all of thy mind". Too often he fail to realize the important amendment which Christ made to this Commandment. Not so with McCormick. He devoted to the affairs of the Kingdom the same clearness of mind that made him the inventor and the business genius. In nothing is this more clearly shown than in his appreciation of the importance of a trained ministry for the advancement of the Church. Dr. Moore's last written words to me were, "John Wesley said some good was to be done to others by his going to Oxford. The Schools of the prophets were there. 'Was it not a more extensive benefit to sweeten the fountain than to purify a particular stream.' I hope you will see it so. W. W. M." A business man who had never heard Wesley's remark, in making a contribution to theological education, wrote: "When I give to the Seminary I feel that I am getting close to the source of the stream." McCormick went to the source of the stream.

McCormick made other great and bountiful gifts to education and religion. His was the largest cash contribution to the Chicago Y. M. C. A. building, the first of its kind in the world. His was the largest cash donation for the establishment of the Moody Bible School. He purchased and supported the "Interior", a church paper of outstanding excellence. By spoken and written word, by pulpit and press, he

spread the Gospel which he loved. Washington and Lee, under whose auspices this celebration is held, and which has sent out such a constant stream of magnificent leaders, both in Church and State, was one of his chief beneficiaries.

His eyes again, as in the case with his reaper, were not only on the home fields, but upon those across the seas. Many were the benefactions made by this man and his devoted wife to the cause of Foreign Missions, especially in the establishment of Theological Seminaries for the training of native leadership. Pyeng Yang Seminary (Korea), at one time the largest Presbyterian Theological Seminary in the world, was built and rebuilt with McCormick money. It was but one of the many agencies helped by this pair of Christian benefactors.

A great and vigorous fighter for industrial success, he was a great peace-maker in the Church. His influence was immense in bringing together the Old and New School divisions of the North. We know of no man of his day who labored so efficiently to heal the breach between the Northern and the Southern Presbyterian Churches. Equally zealous was he in striving to keep the Church free from political influence and political agitations. He wisely saw that these lessen the spirituality and weaken the effectiveness of the Church and destroy the usefulness of God's ministers.

One cannot, however, speak of McCormick as a Christian without letting his mind turn instinctively to his home. The glimpses which we are permitted to have of that sacred circle reveal him to us as a devoted husband, a wise and understanding father. He carried over into the magnificent residence in which he later lived the simplicity of faith, the love of the great hymns of the Church, the confidence in intercessory prayer which he had learned in is father's home. From time to time his friends shared in the home-gatherings, when with is own rich voice leading, the entire family would lift up their hearts and voices in tuneful praise. Often on such occasions his eyes were filled with tears and this man who had impressed the world with the dominance of his will revealed himself as a trusting child of God.

God had graciously given to him in Miss Nancy Fowler a wife such as the wise men in Proverbs delighted to describe and honor, "one who does her husband good and not evil all the days of her life, one whose husband is known in the gates, when he sitteth among the elders of the land, one who opens her mouth with wisdom and in her tongue is the law of kindness, one whose children arise up and call her blessed, her husband also when he praiseth her". Into all of the ambitions and plans of his life she entered, and guided his hand and heart in the great enterprises in which he was involved. After he was taken she continued, as a Mother in Israel, to exercise a wise and beneficent influence upon their children and that circle whose tasks and privilege it was to carry on the work begun by her husband.

As we read about and meditate upon this singular man's life and character, his many-sidedness is indicated by the number of those of whom he reminds you. There are touches of Stonewall Jackson. The image of Cromwell rises before us, that gentleman farmer of England, that Calvinist whose energy and brains dominated a kingdom. McCormick was essentially a Calvinist. He believed with all his heart in the Scripture as the Word of God. Therein he found revealed a God doing His will among the armies of heaven and the inhabitants of the earth. With such a faith he valiantly faced all obstacles and when he met with defeat accepted it as a providence of God, and passed on undismayed to the next great task.

But the parallel which interests me most was not that of these mighty Calvinists, but of Louis Pasteur, of France. The striking similarity first occurred to me when I read the account of McCormick's last words. This is what occurred: "Sunday night the attending physician gave him medicine, and wishing to take this opportunity of giving him some nourishment, said: 'Now you have done your work, you shall have a little food.' Quickly he answered: 'Yes, work, work,' with an emphasis that gave it the importance of a last message." I could not help thinking of the great French Chris-

tian and of his last words. On his death-bed, to the devoted pupils who had watched over their master's last hours, he repeated his favorite words: "One must work." ("Il faut travailler".) "Work," "Work" was the keynote of the American who had achieved world success. "Work" was the keynote of the greatest Frenchman of his day. The parallel does not end there. Each was a devoted Christian, simple in faith and creed, yet tenacious in holding to the great doctrine of redemption in Christ Jesus. Each was honored with the Cross of the Legion of Honor. Each became an officer in the same order. Each was made a member of the French Academy of Science. Each through his inventions and discoveries and tireless energy, increased by millions the agricultural values in the world. Each worked for the redemption of mankind from suffering. In his early twenties McCormick had patented the reaper. It was in his early twenties that Pasteur first read before the Academy of Science his treatise on tartrates ("Researches on Dimorphism"), which opened a new vista to the world of science. Each, born in relatively humble circumstances, was to stand before kings in recognition of the great service rendered his fellowmen. In the great exposition of 1867 McCormick received the Grand Prize Medal for his reaper. Pasteur received a like prize for his discoveries in fermentation. Each of them was presented to His Majesty to receive the prize, and to be made a member of the Legion of Honor.

It seems a far cry from the peaceful little village of Dole and from Walnut Grove in Virginia, to the pageantry presided over by the Emperor Napoleon III, on July 1, 1867. As Radot describes it, "Paris afforded a beautiful spectacle; the central avenue of the Tuileries garden, the Place de la Concorde, the Avenue des Champs Elysees, were lined along their full length by regiments of Infantry, dragoons, Imperial Guards, etc., etc., standing motionless in the bright sunshine, waiting for the Emperor to pass. The Imperial carriage, drawn by eight horses, escorted by the Cent-Gardes in their pale blue uniform, and by the Lancers of the Household, ad-

vanced in triumphant array. Napoleon III sat next to the Empress, the Prince Imperial and Prince Napoleon facing them. From the Palais de l'Elysee, amidst equally magnificent ceremonial, the Sultan Abdul-Aziz and his son arrived; then followed a procession of foreign princes; the Crown Prince of Prussia, the Prince of Wales, Prince Humbert of Italy, the Duke and Duchess of Aosta, the Grand Duchess Marie of Russia, all of whom have since borne a part in European politics. They entered the Palais de l'Industrie and sat around the throne. From the ground to the first floor an immense stand was raised, affording seats for 17,000 persons. The walls were decorated with eagles bearing olive branches, symbolical of strength and peace. The Emperor in his speech dwelt upon these hopes of peace, whilst the Empress in white satin, wearing a diadem, and surrounded by white-robed princesses, brightly smiled at these happy omens.

"On their names being called out, the candidates who had won Grand Prizes, and those about to be promoted in the Legion of Honour, went up one by one to the throne. Marshal Vaillant handed each case to the Emperor, who himself gave it to the recipient. This old Field-Marshal, with his rough bronzed face, who had been a captain in the retreat from Moscow and was now a Minister of Napoleon III, seemed a natural and glorious link between the First and the Second Empires."

Such men were honored as Meissonier, that great painter, and deLesseps, the builder of the Suez Canal. Of all in that magnificent throng none perhaps had added so greatly to man's physical and economic and spiritual well-being as these two devoted Christian workers, Louis Pasteur, of France; Cyrus Hall McCormick, of Virginia. Was there not here fulfilled the Scripture which saith, "Seeth thou a man diligent in business, he shall stand before kings, he shall not stand before mean men."

But more striking still was the fact that when each of these men came to die, he passed without fear, but with a

radiant hope from the presence of his dearest ones on earth into the presence of the King of Kings.

We know a man by the things he loves. The one nearest to him tells us this: His favorite songs were the old hymns learned in New Providence and Mount Carmel; his favorite flowers were those his mother raised at Walnut Grove; his favorite sermons were doctrinal setting forth the love of God to man; his favorite preachers were Nathan L. Rice and Benjamin M. Palmer and Moses D. Hoge; his favorite Psalm was the first, "Blessed is the man who walketh not in the counsel of the ungodly"; and his favorite chapter in the Bible was the eighth of Romans, from whose verses he learned that "All things work together for good to them that love the Lord", and whose triumphant conclusion is: "For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

This is the man whose memory has been celebrated today upon the Campus of the great University which you love. This is the man whose God we have come to adore in the Church of which he was a charter member.

# THE IDEALS OF JOHN HOLT RICE.*

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In the last number of the REVIEW we gave a brief summary of the life of John Holt Rice, who as pastor, writer, educator and Christian statesman rendered a service to the Church that has not been surpassed, certainly within the bounds of our own Church. We saw that his record of brilliant achievement followed a lack of early promise, and can be explained only on the ground that starting as an omnivorous reader, he became a diligent student and an indefatigable worker. But to discover the secret of his life, and its value for the present time, we must go further. We must consider the ideals which inspired him, the ideals which he had for himself, the ideals which he had for the ministry, the ideals which he had for the Church. This is the task we undertake in the present paper.

We can discover at least some of the ideals that he had for himself in a paper which was discovered in his pocket along with his will, after his death, unsigned, but written in his own hand: "What I resolve that I will endeavor to do:

"1. To keep under my body. . . . Take food for nourishment, and not for pleasure. Take no more than is necessary, and be indifferent as to the quality. Sleep for refreshment, and not for indulgence. Endeavor to do as much useful work every day as I can. Dress as cheaply as comports with decency.

"2. To use all my property for benevolent purposes. . . . Save all that I can by practicing self-denial. And give all

*Based on a series of chapel talks, delivered in commemoration of the hundredth anniversary of the death of John Holt Rice.

that I can in the exercise of sound discretion to the objects of benevolence.

"3. As to my disposition and conduct toward others. First—Endeavor to feel kindly to everyone—never indulge anger, malice, envy, jealousy toward any human being. Second—Endeavor to speak as I ought, to and about everyone, aiming in all that I say to promote the comfort, improvement and happiness of everyone who lives. Third—To endeavor to act so as to advance (1) the present comfort; (2) the intellectual improvement; (3) the purity and moral good of all my fellowmen.

"As to my Creator. To endeavor to fix more deeply in mind all truth that I can possibly discover respecting him, and to feel, think and act in correspondence with that truth.

"Finally—when I have done all, to acknowledge that I am nothing, that I deserve nothing, and that my Creator has a right to do with me as seems good to Him."

We find his ideals for the ministry scattered through his writings. He believed, for instance, that students for the ministry should be thoroughly grounded in the Word of God. In his inaugural address he declared: "The great duty of a Professor of Theology is to imbue the minds of his pupils with the knowledge of revealed truth. The Bible ought to be the great text book, and the whole course of study should be so laid out as to enable the student to understand and explain the sacred volume. . . . Our Seminary shall be based on the Bible, and we will know no isms but Bibleism. I am sure that the Bible will afford good support to sound Presbyterianism, but if it will not, why, let Presbyterianism go."

He believed that students for the ministry should be thoroughly grounded in the great evangelical doctrines. In a report to the Synod of Virginia he declared: "As our Theological Seminary is not intended exclusively for the advantage of any denomination, it seems hardly necessary to observe that party zeal, instead of being fostered and promoted, is to be proscribed, and banished from all its offices; that the students are to be taught to distinguish between the essentials of the

Christian religion, respecting which the Protestant churches are so generally agreed; and the circumstantials about which there have been so many warm and fruitless debates; and that instead of kindling, wherever they go, the wide, wasting flames of religious controversy, it should be earnestly recommended to them to keep, and that with all denominations, as far as a proper regard for the faith once delivered to the saints will permit, the unity of the spirit in the bond of peace." He never said much about the five so-called points of Calvinism (so far as I can discover). Yet in his own way he was a fundamentalist. Thus in his sermon before the General Assembly in 1820 he wrote: "There are fundamental truths. I would name: the fall of man from a state of original righteousness into one of sin and misery, the divinity of our Lord and Saviour Jesus Christ, the doctrine of atonement, that of regeneration and sanctification by the Holy Spirit, the necessity of holy living, and a future judgment. We must hold to the great and precious doctrines of the gospel, and at the same time let little things pass for little things."

He believed that the minister should be a scholar, acquainted with the problems and the interests of the day, and able to give a reason for the faith that was in him. He spoke about the menace of Unitarianism and of atheism that was arising in his day, and said: "Hence the necessity of a learned ministry—of a thorough acquaintance especially with the Greek language, with the history of the text, with its various readings, with Biblical criticism." I doubt if in our own day he would be satisfied with a mere clinging to traditional doctrines, and a defence resting on denunciation rather than solid argument. But Dr. Rice's ideal for the ministry ranged even higher: "Philosophy, history and poetry must be made to feel the influence and subserve the interests of evangelical truth, or they will be placed in direct hostility to it. Already owing to the little interest that the clergy take in these important matters they begin to assume the coloring and receive the impress of infidelity. It deserves particular consideration that there is a set of men who are making vigorous efforts to

give to the whole literature of the country a direction in favor of what we do conscientiously believe to be fatal error. They expect to occupy the seats of learning and direct the influence of literature. The Presbyterian Church seems to be strangely indifferent." Especially did he think that the minister must keep up with the advances of science. "It is a matter of very great importance that as science advances and the range of human thought is extended, the ministers of religion should be able to keep an even pace with the best taught of their fellow citizens. . . . If men of learning and science in the country go far before the ministers of religion the former will generally be infidels in spite of all the efforts of the latter. Not that true knowledge makes men unbelievers. Otherwise Bacon and Newton and Locke would have been infidels. But when intellectual men constantly witness ignorance and inferiority in religious teachers, they will rarely fail to think of religion itself with contempt." These words might have been written for our own day.

Dr. Rice thought that it was essential that from the ministry there should come a sound and scholarly literature that would commend itself to the Church universal. On March 9, 1830, he wrote: "It is necessary that there should be a change in our theological literature. [Many of the books we use, that we are forced to put into the hands of our students, are defiled with heresy or marred by error.] Young men will have new books. The old writers are thought to have lived in times of comparative ignorance, and a recommendation of them as guides in a course of theological study is regarded as proof positive of a deplorable behindness in reference to the march of mind." He went on to speak of the German and English books which were flooding the land with dangerous errors. "And true, old-fashioned orthodoxy produces nothing, but now and then a valuable little thing on practical religion. If there should be no change sound Presbyterian doctrine will be destroyed by the very books which are brought into our Theological Seminaries. Now I want Presbyterians to form better lexicons, better commentaries, better systems, and bet-

ter ecclesiastical histories than any other denominations, and so much better that the people will be glad to get them, and even be obliged to use them." Dr. Rice realized that this literature must come in the main from the Theological Seminaries. In his "Historical and Philosophical Considerations on Religion", he wrote: "It is not desirable that America should depend on foreign literature. And our Theological Seminaries are the very places to train and prepare men for this service. They who are continually pressed in the discharge of pastoral duties cannot be expected to perform it." He continued: "Nor can this benefit be expected from our Theological Seminaries if they are multiplied to the extent which now seems probable. [Because the resources of the Church will be entirely inadequate to furnish to so many institutions the necessary means and still do everything else which must be done to sustain and extend religion." Our own branch of the Church has not lived up to Dr. Rice's ideal. We have not produced a literature which demands the respect, or even secures the attention, of the Christian world In part at least the failure has come for the very reason that Dr. Rice had feared it might come. Seminaries have been multiplied. Their professors have neither the time nor the means to produce a literature even for their own branch of the Church. [See in this connection the very valuable article by Dr. Sherrill in the UNION SEMINARY REVIEW for April, 1931, on "The Barrenness of the Southern Presbyterian Pen."]

But Dr. Rice did not dream of a scholarly ministry merely. He hoped that the students who went out from Union Theological Seminary would be acquainted with and interested in all of the work of the Kingdom. Thus he writes: "I have learned that through the Southern country there are some fifteen or twenty young men who have made up their minds to study divinity, and are now engaged in little schools to enable them to buy victuals and clothes; while they are reading with private clergymen who have perhaps in all no more books in their library than a strong man could carry on his shoulder. . . . The principle objection to theological education in these

insulated situations is that the young men know nothing of the spirit of the times, but go forth as cold and dead in relation to all works of Christian benevolence as though they had lived one hundred years ago. The Seminary would help them to cooperate with their brethren." To understand this reference we need to remember that Dr. Holt wrote in that period when practically all of the benevolent work of our American churches got its start: there was a great forward step in Home Missions; Foreign Missionaries were sent out for the first time from American soil; Bible Societies and Tract Societies and Sunday Schools and Education Societies were just being organized; the first religious journals were founded. Most of these movements were promoted by voluntary agencies which cut across denominational boundaries. Many of them Dr. Rice himself introduced into the South. All of them received his enthusiastic support. He hoped that ministers in the Presbyterian Church in the South would learn in the Seminary to welcome these new movements for the advancement in the Kingdom, and to cooperate with their brethren in other churches in every good work.

Dr. Rice believed that the minister should be concerned only with moral and spiritual issues, at least in his official capacity. His position is clearly set forth in a letter to his friend, William Maxwell, written on February 24, 1827: "I am most fully convinced that slavery is the greatest evil in our country, except whiskey, and it is my most ardent prayer that we may be delivered from it. . . . (But) the reason why I am so strenuously opposed to any movement by the Church, or the ministers of religion on the subject, is simply this: I am convinced that anything we can do will injure religion, and retard the march of public feeling in relation to slavery. As slavery exists among us, the only possible chance of deliverance is by making the people willing to get rid of it. At any rate, it is this or physical force. . . . Under this conviction I wish the ministers of religion to be convinced that there is nothing in the New Testament which obliges them to take hold of this subject directly. In fact, I believe that it

never has fared well with either Church or State when the Church meddled with temporal affairs. . . . But I tell you what I wish. While we go on minding our own business, and endeavoring to make as many good Christians as possible among masters and servants, let the subject of slavery be discussed in the political papers . . . as a question of political economy. Keep it entirely free from all ecclesiastical connections . . . and treat it as a matter of State concernment. . . . Considerations of this sort, combined with the benevolent feelings growing out of a gradual, uninterrupted progress of religion, will, I believe, set the people of their own accord to seek deliverance. They will foresee the necessity of a change; soon begin to prepare for it, and it will come about without violence or convulsion." Later in the same year he was disturbed by reports that the question of slavery was to be agitated before the General Assembly. He wrote: "I am confident that already material injury has been done in the way of impeding the progress of feeling in this country against slavery. There is a march of opinion on the subject, which would if uninterrupted at no distant date annihilate this evil in Virginia. . . . But as soon as the ministers of religion take hold of it the old jealousy is revived, and people determine that the clergy shall not interfere in their secular interests and their rights of property. . . . The difficulty of getting any sound religious instruction to the negroes is thus greatly enhanced. . . . I have long had it as an object dearest to my heart to get Virginia free from slavery. I feel that the direct exertions of the Church hinder the work."

But though he believed thoroughly in the "spirituality" of the Church, he also believed that the minister must apply the Gospel to the whole of life. In a sermon on the Importance of the Gospel Ministry he declared: "It is obvious that the sphere of the minister's duty is co-extensive with all the relations which man sustains. It embraces every duty, in every situation in life. It reaches to the magistrate in his chair of State, to the judge on the bench, to the legislator in his hall, to the neighbor in his transactions with his fellowmen, to

the master in the arrangements of his family, to the husband and wife, the parent and child in their domestic circle. The minister of religion is bound faithfully to interpret, and fully to declare the whole will of the Almighty as revealed in His Holy Word, concerning all human interests and relations." Whether there is an inconsistency between this statement and those on slavery which we have just discussed, the reader must decide. Certainly Dr. Rice was wrong in his confidence regarding the continued progress of anti-slavery sentiment in the South. Whitney's cotton gin, invented in 1792, made possible the profitable growing of the short staple cotton in the upland South. "Between 1791 and 1795 5,200,000 pounds of cotton were produced; between 1826 and 1830 307,244,400 pounds; in 1820 cotton constituted 22 per cent of the nation's exports, in 1860 57 per cent. In 1790 good negroes might be purchased for $300; the same negro in 1830 would bring $1,200 and in 1860 $1,500 to $2,000. In other words, slavery was vastly more important economically both to the South and to the nation between 1830 and 1860 than it was between 1775 and 1830. Cotton had become the most important American product; it made up more than half of our exports; and by 1830 southern leaders were convincd that the welfare of the nation depended upon cotton culture." As a result (there were other factors of course) the South swung more and more solidly behind the institution of slavery.

The minister must be thoroughly grounded in the Scriptures, and in the great evangelical doctrines of our religion, he must be a scholar and a Christian statesman, ready to cooperate with his brethren in the extension of the Kingdom, he must apply the Gospel to the whole of life, without confusing the spiritual with the secular, but most of all he must keep close to his Lord. On his death-bed Dr. Rice remarked: "When I get well I shall have a new lesson to give to my pupils. At least I shall give them an old one with new emphasis—and it is this—that they must never let their zeal for active service run away with their private devotions." And in his inaugural address, after speaking of the other functions

of a Theological Seminary, he ended by speaking of the need of personal religion. "The most impenetrable men in the world, the most perfectly callous and reprobate," he declared, "are unsanctified theologians."

We have been writing of Dr. Rice's ideal for the ministry. To catch the secret of his life we must look finally at his ideal for the Church. And first of all we must recall that he was a Presbyterian and a Calvinist, by training and by conviction. He was sure that Presbyterian polity was the Bible polity, and that Calvinistic theology was the Bible theology. He thoroughly disproved of the modifications of strict Calvinism that were then beginning to appear in the "New England School".

And yet no one can read the record of his life and doubt that he put his love for the Kingdom of God above his love for his own particular church. His one consuming passion was for the extension of the Kingdom. We recall the statement in his inaugural address: "Our Seminary shall be based on the Bible, and we will know no ism but Bibleism. I am sure that the Bible will afford a good support to sound Presbyterianism, but if it will not, why, let Presbyterianism go." He wrote of his church: "I am particularly anxious that all of my dear little flock should cultivate a liberal, brotherly spirit, and be above narrow and sectarian views I don't wish any of them should hang closer to Presbyterianism than to Christianity." In the first number of the Christian Monitor he wrote: "The present age is characterized by unusual efforts made by Christians to promote the true religion. . . . Whatever is done by any society of Christians for the promotion of vital piety will be gladly published. The cause of real religion is one undivided and invisible cause; and its prosperity affords abundant occasion of rejoicing to all who love the Lord Jesus Christ in sincerity." And again: "Christians, though agreeing in fundamental doctrines, differ in matters of minor importance. It is to be lamented that these differences are the occasion of much jealousy and party spirit among those who ought to love one another with a pure heart fer-

vently." After his death, his great friend, Dr. Archibald Alexander, admirably characterized his life when he said: "The interests of all mankind and of all branches of the Christian Church were objects of his regard."

Because of this consuming passion for the advancement of God's Kingdom he was willing to cooperate with all evangelical Christians in the work of the Kingdom. Thus in a letter to Mr. Roy, the financial agent of the Seminary, he wrote: "I will acknowledge as brethren those who love the Lord Jesus Christ of all parties, and I will cooperate zealously and heartily with any who aim to promote the truth as it is in Jesus." He was not only willing to cooperate with other Christians in the work of the Kingdom—he was eager and anxious to do so; he felt indeed that the rapid progress of the Kingdom could be secured in no other way. So he wrote to Dr. Thomas Chalmers, of Edinburgh: "If in any one thing the intimations of heaven are more prominent and decisive than in all others, it is in the favor shown to the united efforts of Christians to promote true religion Protestants of different denominations endeavored for ages to sustain and advance the truth by controversy; and they had well-nigh disputed vital religion out of the world. Within the last twenty-five years they have combined in various associations, such as Bible and missionary societies, and the word of God is going forth into all the world. It is by the zealous cooperation of Christians that the glorious things foretold in the Bible are to be accomplished. . . . Cannot Protestantism devise some means by which their united strength may be employed for the accomplishment of the great purposes and plans undertaken in the present day." [We wonder what attitude he would have taken toward the Federal Council.]

Dr. Rice felt that the rapid progress of the Kingdom depended upon the active cooperation of evangelical Christians; he himself looked forward to a real and vital union of the churches of Jesus Christ. "After all," he wrote, "there is but one way, one Church, and one Saviour." And again: "The great doctrines of the Church held in common by Christians

ought to make them united in one body, in holy communion, and every office of love." "To my mind, it seems inexpressibly important that they who hold to plain Bible truth, and love the cause of vital piety should be found rallied 'round one standard and united in one phalanx. I do not say that the final issue depends on this, but I do believe that it will mightily affect the great interests involved in the sacred contest." After his death, Dr. J. W. Alexander wrote: "His mind was perpetually laboring with the problem of uniting all orthodox American Christians who were friendly to liberty." And Dr. Archibald Alexander declared: "The interests of all mankind and of all branches of the Christian Church were objects of his regard. . . . I do not know that I can more justly designate the true character of Dr. Rice than by saying that he was influenced at the same time by an ardent love of truth, and by an almost invincible desire to promote peace and unity among all Christians."

This brings us to his views regarding religious controversy. Here most of all I think we see the real spirit of the man. I wish we could write some of his words in letters of gold that all the Church might read. To understand their value we must remember that it was an age of controversy. The Congregational Church, with which the Presbyterian Church was so closely allied, was weakened by the great Unitarian defection; the cooperation of Presbyterians and Congregationalists in the Plan of Union, and in the great benevolent enterprises which they had developed in common, was giving rise to the Old School and to the New School parties, which six years after Dr. Rice's death ended in the disastrous division of the Presbyterian Church into two almost equal parts. Dr. Rice himself was a Calvinist, and a thorough conservative. Yet he wrote: "I am more and more convinced that in building up the Church, more is to be accomplished by the gentleness of Christ than by all other methods. If you beat a Christian in argument, unless at the same time you win him by love, he will be more apt to go further from you than to come over to your side." Again: "I wish that in the present state

of the country ministers might manifest the meekness and gentleness of Christ. And when bitter things are said, let them return blessing for railing." A year before his death he noted sadly that the Presbyterian and Congregational Churches were farther apart than ever before, and then added that these two churches, "Presbyterians and Congregationalists, face a great obligation and have a great opportunity—but meanwhile we are dividing and disputing and strengthening local feeling, and cherishing sectarian jealousies and letting sinners go to perdition. The Church is not purified by controversy, but by holy love."

Naturally, Dr. Rice was criticized for being too pacific in his attitude. Dr. James W. Alexander wrote in 1846: "Some of his warmest friends did not hesitate to avow their belief that his dread of controversy was excessive." He himself seems to agree in this estimate, but feels constrained to add: "Remarkable success, however, attended his pacific measures, especially in his native State." He continues: "As a theological professor he was a thorough Calvinist, opposed to all the innovations in divinity which were then beginning to show themselves; yet ready to go all lengths in forbearance toward the persons of dissentients. This was not mere gentleness of temper, but deliberate Christian policy. His language was: 'Our learned doctors may wear out their pens, and put out their eyes, and they and their partisans will be of the same opinion still. The Church is not purified by controversy, but by holy love.' His favorite adage was 'Love is Power'."

After his death, Dr. Woods, of Andover, wrote: "I never knew a man who had more zeal for the great truths of the Gospel, and less zeal for unessential matters, or less bitterness against those who in such matters differed from him. I never knew a man who showed less selfishness or a more pure disinterested attachment to the cause of the Church."

This ends what I can now write about Dr. Rice. He was a man who believed in Presbyterian government and in Calvinistic doctrine, but whose consuming passion was for the advancement of God's Kingdom, and who would let no sec-

tarian interest stand in the way. He was willing to cooperate with all who believed in the evangelical gospel, and looked forward with eagerness to the union of all believers in Christ. He was determined, while differences were being ironed out, to hold no bitterness in his soul, to put no rancor in his speech, no venom in his pen. God grant that more of us may catch his spirit and possess his passion for the Kingdom.

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## ORGANIC UNION OF PRESBYTERIAN AND REFORMED CHURCHES IN AMERICA IN THE LIGHT OF PRESENT-DAY PROBLEMS.*

"That they may be one." John 17:11.

### The New World That Is Before Us.

We are today in the midst of a far-reaching period of readjustment. New knowledge, new theories, new machines, new power, new wealth have come upon us so fast that we have seen more significant and bewildering changes in the last three decades than took place in the three previous centuries. It seems that political, industrial, scientific and philosophical movements and ideas which were germinating for fifty years came into fruition as we passed the turn of the century. Then there developed that clash of forces and interests out of which the world tried to hack its way with the crude implements of war. Reconstruction has only added confusion to multiplied confusion.

Into the melting pot civilization has been hurled. Ancient institutions are being tried as by fire. Systems of government have been changing and new social theories are demanding con-

*The Moderator's sermon at the opening of the Synod of Missouri in St. Louis, to which the author has added a supplement, presenting the proposed basis of union of the U. P. Church and the Presbyterian Church, U. S. A.

sideration. New problems challenge us here. Science has discovered new secrets of natural law, and the application of this practical knowledge has revolutionized not only our industrial world, but also our whole social fabric. Our children are living in an entirely different environment than that in which their fathers were brought up. New problems challenge us here. The discoveries of science have been turned in another direction. They have been used as the basis for philosophical theories which would explain everything in heaven and earth. We have no quarrel with established facts of science, but we feel that some of the philosophical conclusions are not justified. New problems challenge us here. The basic principles of religion and of morality are challenged today. Of course this is nothing new, but the weapons that are being used have been forged on the anvil of modern investigation by the hostile hammers of the behaviorists. New problems face us here. Religion, being banished from our tax supported institutions of education, comes into the class-room under the guise of philosophy, psychology and sociology, only too frequently to be presented in a one-sided manner with no chance for reply on the part of those who hold a Christian interpretion. New problems face us here. Organized Christianity is challenged on every hand. Divided Protestantism has turned over its applied Christianity to outside agencies, only to have them at times turn and bite the hand that feeds them. New problems face us here.

## The Church Facing the New World.

How is the church of Jesus Christ going to face the problems of this changing world? I plead for a courageous and adventurous leadership. The only fear I have for the gospel is that we may not have the courage to live it and to apply it to the needs of this chaotic world. There is a timelessness in the truth of the gospel of Jesus Christ. Meeting the fundamental needs of human personality, it does not change with changing environment. In this age of groping uncertainty we

can proclaim Jesus with conviction and assurance. In him we shall find the solution to our perplexities. The enemies of religion and of Christianity are attacking the ramparts. We had better close our ranks. This is the time for a united front, not for internecine strife. We must proclaim that gospel which is the power of God unto salvation, and we must show that it has the power to save us from the strife and divisions within the church itself.

How is the church going to demonstrate its leadership? Are we going to keep alive old differences? Are we going to over-emphasize what we have done in the past? Are we to assume a critical attitude toward those who believe the same things we believe, but who state it in different words? Are we going to stand before this present age proclaiming our peculiarities, or shall we magnify that which we have in common with those who are proclaiming Jesus Christ as the Saviour from sin? For my own part I am through fighting the battles of other days. We have too many battle fronts in the year of our Lord 1931 for me to fight over the conflicts of the reign of Charles I or of the War Between the States. We are living in a new era. Our past history can be a tremendous help and stabilizer in guiding us by the light of experience and to meet the problems of today. Many of our problems are not new, and history helps us detect the old fallacy or the old error. But when we let our past solidify into tradition, let it draw our attention away from the pressing concerns of the Kingdom of God, when it leads to pride, division or self-satisfaction, then our past becomes a liability. It is inconceivable that amid the world readjustments, the present lines of division in Protestantism shall remain intact. I do not see how any denomination can continue its hold upon the rising generation without adapting itself to the new battle fronts. Jesus warned us against trying to encase the living gospel in old wineskins.

There is nothing inconsistent in my saying that and at the same time declaring that I am proud of the history of my own denomination and of my Presbyterian heritage. How God has used the doctrine and polity of our church! It exalts

the sovereignty of God in an age of man worship. It upholds his graces and shames human pride. It is Christ-centered, and proclaims him as the revelation of God to man, and the only Saviour of sinful humanity. It does not blink at the hard doctrines of Scripture. It has gone in the vanguard of thought and has encouraged education. It has put iron in the blood of men in time of persecution. It has encouraged private judgment and has been progressive in times of stagnation. It has exalted a system of government which has been a model of representative democracy.

I am not unmindful of the glorious history of the Culdees, the Waldensians, the great religious and social adventure at Geneva, the Huguenots, the Dutch, the Covenanters and the Dissenters. No, I am not unmindful of their history, rather I am challenged by what they did. As our own Dr. R. F. Campbell, a former moderator of our Assembly, writes in a recent article: "The Reformers were progressive, if not radical, leaders of a new forward movement of mankind. Luther and Calvin, and the rest, if living today, would no doubt, while holding firmly to the Reformed system of doctrine, be foremost in breaking loose from traditions that have been set up and maintained in their name." We need their mantle to fall upon us as we carry on today. I believe we have as serious a challenge as they ever had. We have not had the physical persecution as the Waldensians. We have seen no St. Bartholomew's Day. We have experienced no killing time when men and women have been driven into the moss hags. But we face a changing age with blunted weapons and a sagging spirit. Our membership has grown soft as the soldiers of Hannibal under the walls of Rome. Our spirit has been narcotized by indifference and worldliness. Our time has been so pre-empted that we have let religion slip. Against this lethargy in the face of a changing world I appeal for a return of the iron spirit of our forefathers. To your tents, O Israel!

## Presbyterianism and the New World.

The way to Protestant union is not by the way of conferences on Faith and Order. It is by the way of local federation and cooperation. Let us take that step and await the leading of the Holy Spirit for the next steps. But we who are next of kin, we Presbyterian and Reformed bodies, cannot shunt off the problem of organic union by the method of federation. Our system of government lends itself readily to separation and we have taken advantage of this as the history of our church in France, Scotland and America testifies. We Presbyterians have rarely learned how to differ in the interpretation of the identical Standards and yet work together in our common objectives. It has been said that we have a genius for separation! But a new spirit is being manifested, and Presbyterians are beginning to reunite. To get reunion I am unwilling that we should go in the direction of sacramentalism on the one hand or of Unitarianism on the other. I have no fear that we shall be called upon to do either.

1. *Objections to the Proposed Union.*

Some hold that the negotiating bodies should not unite because of differences in theology, but all of the bodies are based upon Reformed theology. The Presbyterian churches all have the same Standards. The official deliverances of the Northern, Southern and United Assemblies are all in fundamental accord. We must judge a church by the acts of its supreme judicatory and not by declarations or affirmations of individuals or of groups.

But, it is argued, while we have the same Standards, we interpret them differently. Who would have the temerity to say that all ministers in the Southern Church interpret our Standards alike? With an elaborate system such as that presented in the Westminster Confession and Catechisms what more unity can we ever expect among thousands of thinking people than the subscription to the system of doctrine in its essential and necessary articles?

The question of the latitude to be allowed in the interpretation of the Standards is not new. It has been a point of debate throughout all Presbyterian history. No sooner had our scattered membership in the American colonies been organized into Presbyteries and into a Synod in the early part of the eighteenth century than this question arose, leading to the famous Adopting Act of 1729. Let me quote a part of that Act for our present day edification:

> "Being willing to receive one another as Christ has received us to the glory of God, and admit to fellowship in sacred ordinances, all such as we have grounds to believe Christ will at last admit to the Kingdom of Heaven, yet we are undoubtedly obliged to take care that the faith once delivered to the saints be kept pure and uncorrupt among us, and so handed down to our posterity. And do therefore agree that all the ministers of this Synod shall declare their agreement in, and approbation of, the Confession of Faith, with the Larger and Shorter Catechisms of the Assembly of Divines at Westminster, as being in all the essential and necessary articles, good forms and sound words and systems of Christian doctrine, and do also adopt the said Confession and Catechisms as the confession of our faith."

I am certain, my brethren, that the conference committees on union, which met last year in Pittsburgh, were willing to reaffirm that position.

Our fathers with much wisdom in this Adopting Act left to the Presbyteries and to the Synod the determining of what were the "essential and necessary articles", and in the years of official deliverances we are still in fundamental accord.

There is another item of the Act which the church has failed to remember. It reads: "And the Synod do solemnly agree that none of us will traduce or use any opprobrious terms of those who differ from us in these extra-essential and not necessary points of doctrines, but treat them with the same

friendship, kindness and brotherly love, as if they had not differed from us in such sentiments." Among the signers of this paper were Gilbert and William Tennent, who within the decade began attacks upon their brother ministers which produced the first split in the American church in 1741. An interesting thing about New Light and Old Light schism was the spirit displayed in their efforts at reunion. We find the following minute of the year 1758, but as you read it please forget the date, for it should be our sentiment today:

> "The Synods of New York and Philadelphia, taking into serious consideration the present divided state of the Presbyterian Church in this land, and being deeply sensible that the division of the Church tends to weaken its interests, to dishonor religion, and consequently its glorious Author; to render government and discipline ineffectual, and finally to dissolve its very frame; and being desirous to pursue such measures as may most tend to the glory of God and the establishment and edification of his people, do judge it to be our indispensable duty to study the things that make for peace, and to endeavor the healing of that breach which has for some time subsisted amongst us, so that its hurtful consequences may not extend to posterity; that all occasions of reproach upon our society may be removed, and that we may carry on the great designs of religion to better advantage than we can do in a divided state; and since both Synods continue to profess the same principles of faith, and adhere to the same form of worship, government and discipline, there is the greater reason to endeavor the compromising these differences, which were agitated many years ago with too great warmth and animosity, and unite in one body."

The question is still before us as to the rigidity we should have in the subscription to the Standards. Listen to the advice of our late beloved Dr. Walter W. Moore, for so long

the president of our Seminary in Richmond. In 1903 he wrote a friend in Charlotte, N. C.: "In my judgment there is nothing more certain as to the future of our church than that we must allow a subscription to the 'system of doctrine' without trying to tie men down to every statement of detail. If we only have sense enough we can have a state of things in our church by the time the questions of the Higher Criticism, for instance, really reach the body of our ministers, that we shall not be torn into bloody pieces by the discussion and all our work for Christ knocked out and set back indefinitely, and indeed perhaps we shall have no discussion at all. The church may quietly grow to the apprehension that many of the points that now seem to so many essential are but points of purely incidental interest."

We are told that we shall lose our identity in the union. Quite so, but to perpetuate it in a larger sphere. After all, which is more important, our identity as a sectional church or our larger services to the Kingdom of God? When a venerable professor in one of our Seminaries writes: "the Southern Presbyterian Church regards the preservation and propagation of this body of truth in its purity and entirety (referring to our church Standards) as contributing the sole justification for its existence", there are some of us ministers of the Southern Presbyterian Church who rise up and protest. The sole justification for the existence of our church or any other church is the salvation of souls by the proclamation of Jesus Christ as the Saviour from sin, and by the application of his gospel to the problems which confront us in the world today.

We are told that the Northern Church and the United Presbyterian Church deal in political matters. O! the memory of Benjamin M. Palmer, the first moderator of the Southern Church, and the Louisiana lottery! The spirituality of the church certainly is one of our principles. It should keep us out of partisan politics. But have we any right to keep quiet on matters of civic righteousness and the application of the teachings of Jesus to all phases of life? Let us not allow

a misinterpretation of the spirituality of the church to tie our hands on moral questions, whether we unite or not.

Personally, I believe a bigger hindrance to union than the questions of doctrine is the memory of friction points in our border Synods and in overlapping territory. Our brethren of the Northern Church may just as well face up to this, and avoid any recurrence. I refuse to believe that those instances interpret the spirit of the Northern Church toward us. Let us not be guilty of the fallacy of going from the particular to the general. But I know that, like the memory of property troubles with the continuing Cumberland Church, these things loom large in our memories.

2. *Reasons for Presbyterian Union.*

Probably the least important reason why we should unite is for the sake of size. I am not interested in bigness as such, for after all the most effective missionary work is that of personal contact. But that a certain effectiveness in administration would result can hardly be denied. We would have an enlarged Foreign Mission interest; a more effective Home Mission program, especially in overlapping territory; a united effort to save our liberal arts colleges; a wider experience in meeting the problems of religious education; a strengthened Ministers' Annuity Fund. But these things of administration are secondary.

I see in the union of Presbyterian and Reformed bodies a greater witness before the world to that which is our common heritage. A former negotiating committee found no theological obstacles in the way of union with the United Presbyterian Church. How can we fear that the united church would be modernistic when our own conservative element plus that of the United Presbyterian Church is added to the already large conservative majority of the Northern Church? As far as we have distinctive things that are important and valuable, why not carry them into a larger sphere of influence?

I am in favor of this union because of the lessons which come to us from the Foreign Mission fields. There we find a

greater spirit to merge the secondary things in the interest of the primary emphasis than we show at home. Our church supports financially six union enterprises in Foreign Missions. We are helping build up national churches in these lands. Kagawa is a product of our own mission work in Japan. Would it not seem incongruous to hear that he was going about Japan emphasizing the distinctive points of the Southern Presbyterian Church and debating the Gardiner Spring Resolution or the Herrick Johnson Rider? Why should we keep alive at home in the face of our growing paganism those things which it is not necessary to proclaim in Japan? No, Kagawa is leading the Kingdom of God movement in the Orient. That, too, should be the chief interest of the united Presbyterian forces.

I am for this union because I am passionately interested in the rising generation and I want our church to lead them forth boldly through their present confusion. They do not understand our divided front. This coming generation of leaders needs Jesus Christ. They need the challenge of that high interpretation of God which the Reformed theology gives. They will follow a church that goes along with them and fights their own battles. Too frequently new knowledge has been used first by those hostile to Christianity. The way to answer these attacks is not by dogmatic fulminations. Our advocates must jump into the arena and come into intellectual grips with the foe. And they are doing it. Higher Criticism, scientific knowledge, the new philosophy, behavioristic psychology of instincts and glands have now been mastered by Christian thinkers who have winnowed the chaff from the wheat. And the church must accept the residuum of truth that is found. As two eminent exponents of the Princeton theology, Dr. McCosh and later Dr. Francis L. Patton, used to say, Let us not ask of every new scientific theory if it is in accordance with the Scriptures, but is it true? For we can rest assured if it is true it is not inconsistent with the teachings of Jesus. I am for this union because I believe we need all the support available in making the impact of our Reformed position on

the thinking of today. In a gripping article in the UNION SEMINARY REVIEW of July, 1931, entitled "The Changeless Gospel in a Changing Age", Dr. G. L. Bitzer says: "We have in our churches a host of good Christians who are afraid of new teachings, think them dangerous, and love to hear the shibboleth of the gospel pronounced in just the same accents in which their mothers said it. But beyond them are uncounted thousands of tempted, doubt-driven, sin-stained souls who have no Christ and who question the old shibboleth. Why not forget the saints for a season and try to restate and re-emphasize the message to meet the need of the questioners, that they may hear and believe?" I am not sure that we in the Southern Church are grappling with these problems first hand. Read the article of Dr. Sherrill, of our Louisville Seminary, where he calls attention to the "Barrenness of the Southern Presbyterian Pen". Brethren, we have a big challenge in the leadership of our rising generation. Can we do it alone? We are interested in the faith of our fathers. We must also be interested in the faith of our children!

I feel, too, that our laymen are impatient with us ministers for blocking union. They see business breaking down sectional lines. They see our young people going to other sections to be educated. They see homes where husband and wife are from different sections. They recognize that since the World War a larger loyalty to the nation has taken the place of sectional loyalty. They see travel, the radio and the press obliterating old lines. They see that even the solid South may be broken in politics if the provocation is deemed sufficient. They see these things, and at the same time see the church of Jesus Christ as about the most stubborn institution in resisting the movements for unity. I am sure some of our laymen are impatient.

I am for church union because I do not think we should allow matters to keep us separated which would not justify a split in our own church today. A big barrier is inertia. We like to go on as we are. Roots of sentiment strike deep and resist change. How this is seen when we try to move a col-

lege, unite seminaries, erect a new church or change the bounds of a Synod! Reason has a hard time in the face of sentiment, But I submit as sound reasoning that nothing should be allowed to keep us separated which is not of such importance as to cause a split in our own church. The logical end of rigid subscriptionism is more and more smaller bodies, each magnifying its own peculiarities. Surely a union with some latitude is preferable to this!

I am for union because I love my own church and am afraid of its future usefulness if it remains a sectional church. I have never had my own theology challenged There have been times when it cost me something to defend our position. When I am advocating union, it is not because I have given up my theology and am willing to sacrifice it to an efficient machine of administration.

## How Shall We Proceed?

I have certain definite ideas as to how we should proceed. Let the next Assembly answer in the affirmative the overtures from Missouri which would continue negotiations without the restrictions limiting the consideration to federal union. Let the negotiating committees take sufficient time to prepare a proposed basis of union. Then let the Assembly send this basis of union down to the Presbyteries, not for adoption, but for study and advice. No proposal for union has ever in the history of our church been sent down to the Presbyteries for study. That is the reason our debates on this subject have been scattering and so pointless, like knocking down our own straw man. How much of the debate at our last Assembly touched the report of your negotiating committee which was filed for information? Once we get before our Presbyteries the basis upon which our sister churches are willing to unite with us, I confidently believe many of our fears will be allayed. At any rate, the discussion in the Presbyteries will be definite and extraneous arguments will be cast aside. After the Presbyteries have reported, your negotiating committee

would meet again with the representatives of the other churches to revise the report. By that time we would be ready to have the Assembly send the basis of union down to the Presbyteries for adoption. These matters take time, but if we follow this procedure, each year will show some progress.

One of the most spirit-filled meetings it has ever been my pleasure to attend was during our conference in Pittsburgh in November, 1930. A whole evening was given over to prayer. Our own Dr. James I. Vance was the leader. As those men, representing five separate churches, knelt in earnest prayer for God's guidance, it is difficult for me to believe that God's guidance will be withheld. Out of such prayer will this union come.

We must be fair with ourselves in this matter. Let us pray God that memory of friction may be forgotten. May we be delivered from the rancor of a war of two generations ago. May we be big enough to overcome inertia, sentiment and self-satisfaction. May we be bigger than any section. May we honestly try to solve the problems in the way, and not enlarge them into barriers which we are not willing to surmount ourselves and which will stand in the way of those earnestly seeking a way out. With those who disagree with us who are advocating union we have the highest personal regard. We request the same recognition of our sincerity as we give to them in holding their position. Above all, let us proclaim the truth as we see it in love and sympathy.

It is an unusual coincidence that this retiring moderator's sermon should be delivered in this Westminster Presbyterian Church of St. Louis, of which my mother was a member over fifty years ago before she went to Mississippi as a bride. Many changes have taken place since those days in Pine Street. This very church has moved twice. We can no longer live in the environment of other times. We must face the problems of today and of tomorrow. I in turn have two little daughters and a quite young son. Fifty years from now they will no doubt be living in quite a different environment from ours of today. They will have new problems and they will think in

new terms. May the church of their fathers be wise enough to lead them in facing the problems of their times as it has been in facing the problems of other days. The changeless Gospel of the Christ will meet their needs as it can meet ours. In the face of our present needs I appeal for a united front. In leading the rising generation through this chaotic time I appeal for a united front. I am praying that God's will may be done, and that Christ's prayer "that they may be one" may be increasingly realized as we witness unitedly to the power of his Cross and of his Resurrection, for of this I am sure, my brethren, that the nearer we get to him, the nearer we shall get to each other.

## The Proposed "Presbyterian Church of America".

Since the above sermon was preached in Westminster Church, St. Louis, at the meeting of the Synod of Missouri, in October, 1931, a most interesting and pertinent pamphlet has come into my hands. Our last Assembly limited our negotiating committee on union to a discussion of federal union. But the negotiations, from which we were excluded by this act, have gone on between the Presbyterian Church in the U. S. A. and the United Presbyterian Church. The pamphlet to which I refer contains the documents relative to the proposed organic union of these two branches of the church. It shows us what kind of a report we would have been able to present to the 1932 Assembly had our committee not been run on to a side track. This report will be presented to the General Assemblies of the U. S. A. and U. P. churches this May and will most probably be sent down to the Presbyteries for adoption. The proposal looks to the consummation of the union in 1934.

The following documents are in the pamphlet which will be sent down to their Presbyteries for approval as the basis of the new "Presbyterian Church of America":

1. The Doctrinal Basis of Union.
2. The Categorical Question.

3. The Formula of Subscription.
4. The Concurrent Declarations.
5. Amendments to the Westminster Confession of Faith made in 1903 by the Presbyterian Church in U. S. A.
6. The "Confessional Statement" adopted in 1925 by the United Presbyterian Church of North America.
7. The Provisional Form of Government.
8. The Provisional Book of Discipline.
9. The Provisional Directory of Worship.

One of the arguments used against the Southern Church's entering into the larger union of Presbyterian bodies is the fear that the theological position of our own branch may be compromised. The first item of the proposed U. P.-U. S. A. union is the doctrinal basis of union which reads as follows: "The union shall be effected on the doctrinal basis of the Westminster Confession of Faith, together with the amendments adopted in 1903 by the Presbyterian Church in the United States of America, together with the Confessional Statement adopted in 1925 by the United Presbyterian Church of North America; and together with the Larger and Shorter Catechisms; all of which are recognized as being substantially identical in doctrinal teaching, and agreeable to and founded upon the Scriptures of the Old and New Testaments, acknowledged as the inspired Word of God, the only infallible rule of faith and practice."

It is interesting to compare this with the first item of the proposed basis of union of the Southern Church and the United Presbyterian Church, submitted to our General Assembly of 1929 by the joint committee of which Dr. William Crowe was chairman. This article reads as follows: I. The doctrinal standards held in common by these two churches, namely, the Confession of Faith, and the Larger and Shorter Catechisms, and in addition, the Confessional Statement of the United Presbyterian Church, shall be the doctrinal standards of the United Church." (Assembly's Minutes, 1929, page 139.)

The only difference in the proposed U. S. A.-U. P. union and the proposed U. S.-U. P. union is to be found in the

amendments to the Confession of Faith, adopted by the U. S. A. Church in 1903, including chapters on "The Holy Spirit" and "The Love of God and Missions", together with the declaratory statement relative to God's eternal decrees. A confessional statement adopted by the U. P. Church in 1925 is about the best short statement of Calvinistic theology that has ever been drawn up.

In addition to the general doctrinal basis of union the theological soundness of the U. S. A.-U. P. union is shown in the questions which are asked the candidate for ordination. These questions are as follows:

"1. Do you believe the Holy Scriptures of the Old and New Testaments to be the Word of the living God, the only infallible rule of faith and practice?

2. Do you believe and acknowledge the system of doctrine professed by this Church as contained in the Westminster Confession of Faith, the Larger and Shorter Catechisms, and the Confessional Statement, as taught in the Word of God, and do you engage to adhere to and maintain its truths?

3. Do you approve the form of government and system of worship set forth in the Form of Government, the Book of Discipline, and the Directory for Worship of this Church, as founded on the Word of God?

4. Do you promise to be diligent in the cultivation of personal piety, endeavoring to adorn your profession by a course of life becoming the gospel and the ministry of Christ?

5. Do you promise to be a faithful student of the Word of God, and to preach the gospel of the Lord Jesus in its simplicity and fulness, beseeching men to be reconciled to God, warning every man and teaching every man in all wisdom, seeking to present every man perfect in Christ Jesus?

6. Do you promise to give a dutiful attendance upon the judicatories of the Church, to submit yourself in the spirit of meekness to the authority of this Presbytery and the superior judicatories, and to study the peace, purity and unity of the Church?

7. Are zeal for the glory of God, love for the Lord Jesus

Christ, and a desire to save sinners and edify the Church your great motive in entering upon the duties and the privileges of the office of the ministry?

8. Do you consent to take charge of this congregation agreeably to your declaration on accepting its call, and do you promise to perform all the duties of a pastor, administering the ordinances and laws of the Church, visiting and exhorting from house to house, ministering to the sick, caring for the young, seeking to reclaim sinners and build up the disciples of Christ in Christian life and faith, and doing whatever else is incumbent on you as a minister of the gospel?

9. And these things you profess and promise through grace, as you would give in your account with joy at the coming of our Lord Jesus Christ with all His saints, and have an entrance ministered to you abundantly into His everlasting Kingdom?"

This should be compared with the questions found in section 136 of our own Book of Church Order.

The covenant, or profession of faith, of the proposed union is even more specific and more complete than our own profession of faith. The applicant for church membership will be required to answer affirmatively the following questions:

"(1) Do you believe the Holy Scriptures of the Old and New Testaments to be the Word of the Living God, the only infallible rule of faith and practice?

(2) Do you believe in the one living and true God—Father, Son and Holy Spirit, as revealed in the Scriptures?

(3) Do you confess your guilt and helplessness as a sinner against God; take Jesus Christ as your Saviour as He is offered in the gospel; own Him as your Lord; and dedicate yourself to His service? Do you covenant with Him that you will endeavor to forsake all sin and conform your life to His teaching and example?

(4) Do you promise, in order to such a life of holy obedience, that you will be diligent in your attendance upon all the appointed means of grace, in the performance of all duty as it may be made known to you; that you will give the Church

of the Lord Jesus Christ supreme loyalty, separating yourself from all associations you may find to be a hindrance to godliness and the performance of Christian duties?

(5) Do you make this profession of your faith and purpose in the presence of God, in humble reliance upon His grace, and as you desire to give in your account with joy at the great day?"

These questions should be compared with our own to be found in section 345 in our Book of Church Order.

It is difficult to see in what points questions could be changed in the interest of securing a more definite adherence to the position of our own Southern Church.

A few general items may be of interest. The provisional form of government is a happy blending of the two uniting churches, and contains little if anything that we would want to change. The recognition of Psalms in the future books of praise is agreed upon as did our committee in the report to the Assembly of 1929. The spirituality of the church is proclaimed. The united church would recognize the rotary term of office for elders and deacons. And annual meeting of the congregation is made obligatory. In the matter of the ordination of extraordinary cases in which the applicant has not had the formal educational training demanded by the church, they are not settled in the Presbytery, but are passed on up to the Synod. The office of associate pastor and of pastoral assistant is definitely recognized. The principle of the coordination of our agencies which was the aim of the establishment of the late Committee on Assembly's Work and which is now carried over into the Committee of Stewardship and Finance is supplied in the proposed union by the General Council. In the proposed union the Synod becomes a court in regular graduation. The new church carries on committees of vacancy and supply, which will no doubt be found as ineffective in the future as they have been in the past. The General Assembly of the new church is to be made up of representatives from the Presbyteries, based not upon the membership of the churches in the Presbyteries, but allowing one

minister and one elder to every twenty-four ministers enrolled in the Presbytery. I prefer the basis of representation in the General Assembly on the basis of church membership.

There is little danger that the conservative tone of this basis of union will be changed in the near future. The amendments which would make change possible must pass the General Assembly by a two-thirds majority vote and must then be approved by two-thirds of the constituent Presbyteries. The Southern Church has nothing to fear in its doctrinal standards were we to become a party in such a union.

JOHN M. ALEXANDER,
Secretary Assembly's Committee on Union.

Columbia, Mo.

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## FACING THE COLOR QUESTION.

By William Crowe, Jr.

"This is Reverend Savage," said a friendly voice over the telephone one morning. "The family says you's comin' to Sister Polly's funeral this evenin', 'n I would like for you to give us a prayer, if you will." Savage is as kind and natively good an old negro pastor as this community has seen in a long time. Above the average in negro intelligence, yet quite limited in culture, he has served the same people well for forty-five years. "Yes, sur; well, we'll preshate your comin'. Services at Mt. Canian Church, you know."

Of course, I knew that "the family" who had said I was coming was not Aunt Polly's own family, but the one she had worked for so faithfully—really more her family than her own kin. She had "lived with" this one family for almost fifty-seven years, and had always held a place of great love and respect in their hearts. Her service had embraced the whole gamut of domestic duties and her loyalties had reached the depths of human experience.

One member of the family tells me that no confidence was ever intentionally withheld from Aunt Polly and that various members would often go to her to ask her counsel regarding delicate matters of domestic life. On one occasion a daughter in the home was stricken with a dread disease. It was long before trained nurses were available in the smaller communities and Aunt Polly insisted on nursing the case: "Why, ain't she my chile, too?" "But, Polly, suppose you would get sick and die, who would take care of your own children?" "Now, you knows 'at I knows 'at you would take care o' my chillun fo' me."

Mount Canaan Church is the place of worship to which all the negroes belong who have "influence" or "position". The outside of the brick building is rather inviting, being of a form of architecture that has some bare resemblance to the Gothic. But inside the church a feeling of drabness seizes the white worshipper. All is so simple. Nice, clean in every corner, a white runner on the walnut stained pine communion table, white draperies around the choir loft, two large stoves, open rafters in the ceiling, rather poorly frosted panes in the loose-fitting windows. The pews are not comfortable, but I have been uncomfortable in so many Presbyterian pews that I have no criticism to make of "Mt. Canian's" seating accommodations.

The choir in white vestments came down the aisle ahead of the funeral company. The sonorous voice of the preacher found congenial fellowship in the somewhat dismal surroundings. Walking in front of the grey coffin, he repeated verse after verse of Scripture: "I am the resurrection and the life, saith the Lord; he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die." "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens." The service was negro-fashion, but tempered with judgment. The music was typical except for a jazzy selection that I recognized as a white man's production.

The sermon was surprising in its logical development, its sympathetic and keen observations upon life, and especially in its emphasis on the fact that the negro, referred to by the preacher as "my folks", needs heaven more than most other people. Heaven is going to be the antithesis of undesirable conditions in this life. To John, who was a prisoner on a little island, who was separated from all that he loved by the deeps of the Aegean, heaven was to be a place where there would be no more sea. To the negro, poorly fed and poorly clad, heaven is to be a place where these and other conditions will be relieved, not necessarily where the injustices of life will be evened up, but where there will be plenty for him, once and for all, as well as for the white folks. To his eternal credit, he has enough good humor, and is philosopher enough to anticipate the reality of those future joys amid present disappointment. He expresses his longings most vividly in some of his characteristic songs:

"I got shoes,
You got shoes,
All God's chillun got shoes;
When I get to heab'n
Gonna put on mah shoes,
Gonna walk all over God's heab'n."

A good many times I have noticed that the negro preacher takes the opportunity, when white friends are in the congregation, to remind them of the slave days. As Savage expressed it: "Sister Polly come from beyond the Jordan, she did. She come from beyond the Jordan, where my folks didn't have no chance to be themselves. Her white folks was good to her, mighty good, but she always had 'em to tell her what to do. She hadn't never decided nuthin' in all her life. No, she hadn't. And hadn't none o' my folks. They never had no chance. Sho, lots of 'em went wrong when they got across the river, 'n lots of us ain't learned yet how to decide for ourselves. But Sister Polly, she jus' seemed to know, 'n she's

lived mighty lovin'-like with her good white folks all these years, too, 'n she done better 'n most of us has done."

As pastor of the bereaved family I had known Aunt Polly, and knew the grief in their hearts when she was taken. During her last illness she was nursed by one of the family who had been an honored member of Johns Hopkins nursing staff and co-worker with Sir Wilfred Grenfell in Labrador.

The South has known many Aunt Pollys, or kindred spirits to her. They have enriched our heritage with their sympathies and loyalties. When we speak of our devotion and kindness to negroes, we are usually thinking of an Aunt Polly or an Uncle Mose. All of my life has been lived in the South and in a home where I have never seen anything but kind dealings with negroes and care to avoid hurting their feelings with a sense of our superiority. But with all of our regard for them, I grew up as a part of a system that cannot be adequately justified. Our "superiority" is one of our worst complexes, and is based on foundations that are largely artificial.

I am more and more convinced that our handling of the race situation in the South is not worthy of the negro, and certainly not of us, a people so highly privileged. I do not mean to imply that the treatment the negro receives in the North is much better than among us. The educated negro, as an individual, has a better chance in the North, but so far as the race problem is concerned, there is not much difference. The North prides itself on the better educational facilities it offers, but the white people are not in a position to know the real problem that the race faces. The very equality of opportunity is a handicap to negroes in general, for they need, along with the opportunity, a sympathetic white leadership to help them with their advantages. The South provides them with sympathetic white friends, but our sympathies are not constructive enough to permit the development needed. In spite of all the taboos, prejudices and restrictions of the South, however, Embree, president of the Rosenwald Foundation, thinks the white southerners are perhaps the best friends the negroes have.

If Dr. Embree's pronouncement, a theory long boasted of by us, is correct, the negro's lot is not so good after all and will be fraught with heart-breaking discouragements at every turn of the winding trail that lies ahead. We southerners are more tolerant than we were, but we are still probably the most narrow-minded people in the world on the color question. There are great barriers of prejudice that remain among us, apparently impervious to the passage of time and the reasonings of reformers.

For one thing, there is the problem of negro education. The old shacks in which many of the schools are housed are justified with the contention that "anything is good enough for a nigger" or that "niggers don't need much education, anyway". Still others will say that we cannot help the negro schools yet, for there are so many white schools that are in need of expansion and improvement. Any one of these arguments seems to suit the average citizen.

Our state allots as much for colored school work per capita as for white and pays the counties accordingly, but there is not as much, per capita, actually spent by any means. The discrepancy is explained by the fact that there are not as many negro schools! The white schools get far more than their shares per capita, an amount too small to do the work at that, but more than the law provides. This appropriation of negro funds for white school work is made possible in two ways, among others. First, the truant officer seldom investigates a case of negro absence, consequently money is not needed to equip schools for a great many negro children. Second, the schools that are operated for them are far below the stage of decent educational requirements and the per capita funds stated by law, even for those who are in school, never reach them. An official of the school system of another county told me that many of the colored teachers get only $35 and $40 per month for a four months' school term. It is obvious that they must be poorly prepared for their work. In the next breath he told me that better schools and teachers cannot be had because of lack of funds.

It would appear that the children of poor whites, though forced to go to school, are not as easily dealt with as the children of negroes coming from the same economic stratum. In fact, a county superintendent said that it was a common experience with rural systems that negroes would make greater sacrifices to send their children to school than poor white people. One white man who had twelve children objected strenuously to paying school taxes. He said that he had done his duty to society by having the children and the state ought, at least, to be willing to educate them.

So far as the question of higher education is concerned, the state does not obligate itself much. Negro citizens are taxed just as white people are for the support of our state universities, but little provision is made for them to partake of the advantages of the system. It would seem that by this time the white man's pride, if not his conscience, would revolt against the negro's being forced to help him educate his own children.

The negro is subject to terrifying economic ills. A few years ago the negro had a virtual monopoly on certain kinds of work. Practically all barbers were colored. Street cleaners and bootblacks, waiters and chauffeurs, and many other occupations were largely manned by negro help. But now the situation is practically reversed and large numbers of negro men are left without work. Several months ago a corporation let a large contract for work near here, involving chiefly labor with picks and shovels. The order went out from headquarters to foremen that all jobs should go to white men. Day after day men who had never done heavy work before awkwardly lifted their tools, while husky negroes stood by looking on, hoping that something would turn up to give them a job. Of course, the white men needed work, but negroes have to live, too, and are better equipped through long experience to do such work as was rquired.

That negroes do not get justice in the courts is so well known that it seems trite to make the statement. However, with all of our injustice to them they are gradually getting more opportunity to seek their rights at the bar.

The Communists of America have begun to take advantage of the situation in which they have discovered the negro to be existing. They have chosen Alabama as one of the centres for their work. It is their hope to stir up dissension among the colored people, capitalizing the semi-subject condition of the race. For about two years their representatives have been working to this end in Alabama. They tackle the negro ministry first, and, usually failing there, have gone to the homes of likely prospects. There they have sat and talked many of them into their "clubs" and "secret societies", organized for the purpose of getting the members their just rights. This past year we saw some results of their labors in the seizure of large quantities of literature by deputies, the killing of several white officers of the law, and the imprisoning of about forty negroes who had been duped into Communistic societies.

There is comparatively little danger from negro Communists. But wherever a people are oppressed for a long time, and over the same period of years are allowed to develop at all along intellectual and industrial lines, there is liable to be trouble. The trouble they could give would do them more harm than it would good, but the very fact that they can be interested at all in subversive measures would indicate that our regard for them is not all it should be. Never have two races lived more at peace than the whites and blacks of the South. True, the peace has been in large measure due to our advantage and their docility. They have been as children among us, but now they are on the threshold of adult life. Will we deny them the privilege of entering?

This leads to more searching problems.

Negro suffrage in the South is still regarded as an impossibility. In fact, the question is so completely settled that it cannot be discussed. Shortly after the close of the Civil War, for protection from large numbers of ignorant negroes incited by the new freedom, it did seem expedient to put restrictions on their voting. Two requirements were made, directed at them. One, that every man who voted must be able

to read and explain the Constitution; the other, that every voter must be able to prove, if required to do so, that his grandfather was a property owner. These requirements were expected to tide the state over the crisis. But the time of danger has long since passed and few negroes have ever been allowed to vote in our state and a number of others. In Talladega county there is probably a larger proportion of intelligent negroes than in most counties in the state, yet almost none of them vote. A large number of them pay taxes, but they have no voice in government. In 1776 our fathers declared war largely because they had to pay high taxes and had no suffrage privileges. We justify their actions in our patriotic oratory today, but continue the evil oppression of taxation without representation.

No negroes I have ever known want social equality, though most white people think that that is all "the race problem" means. Negroes do long with all their hearts for a chance in the world. We have no reason to expect young women who have been to college to be willing to work in our kitchens, nor college trained men to be willing to labor in the cotton fields, or even to drive our high-powered cars. When they are not willing to do so too many white people think that their ambition for economic opportunity means that social equality is the real idea in the back of their minds.

Embree points out, in his "Story of a New Race", that there are two kinds of blockades to progress that negroes must face. On the one hand there are the poor class whites who enter direct competition with them and who keep alive race hatred, contributing insults when needed, for their own self-protection. Then, there is the upper class white man who prides himself on being good to negroes, but who usually regards "an educated negro" with a smile that is at once kind and expressive of pity. The negro, to him, cannot be educated in the sense that the white man can and his ambition to be, or even apparent success in being, is only a cultural gloss on an ineradicable primitive nature. The tolerant attitude of benevolence with which the upper class white man views the

cultural progress of the negro is one of hardest of all discouragements to face.

A cultural institution for negroes at least wants to have the respect of the better class white people, but trades schools for them meet with general approval far in excess of the former. The classical school is regarded, not so much with prejudice, as with mild disdain or passive tolerance. Most white people feel that negro schools of higher learning are only spoiling a lot of boys and girls who would otherwise go into the "normal" duties of life.

The degrees that a negro holds count for very little in the estimation of most white people, for a negro cannot be really educated. One of the most intelligent white men I know, in talking about a negro man who wears a Phi Beta Kappa key, said that he wondered whether the chapter that had awarded the key had not taken into consideration the fact that a negro cannot do the work that white people can, and honored him by comparing him with his own race rather than the standards of the fraternity.

There are a number of prejudices that are hard to explain. For instance, I was asked recently by an educated negro why it is that white people shrink from calling a negro "mister" or "miss", when we speak affectionately of them as "aunt" or "uncle"? The one is a term of endearment, the other, only of casual courtesy. He said that he had been entitled every possible role: "doctor", "professor", "reverend", even "major", that "mister" might be avoided. It was not irksome to him, but apparently the inconsistency of it amused him. A young negro woman, outstanding among her race, died after her car was wrecked near a town in Georgia. She was a member of the national board of the Y. W. C. A., and had represented the student Christian movement in Europe and India. Her death was probably due to the fact that the hospital in the town where she was hurt would not admit her and she had to be driven a long distance in an ambulance over rough Georgia roads to Chattanooga.

Another problem is pertinent to this discussion, but is so

filled with dynamite that I hesitate to record it here for fear of casting a shadow over all else that has been said. However, I shall discuss it, simply because the logic and justice of the situation seem to demand it. If a highly cultured negro wants to go to a white man whom he knows and whose judgment he respects, to discuss a matter of business or a problem of interest to his race, he does not know what to do. He cannot summon the white man to come to his home, and he knows that if he goes to the white man's door he will embarrass his friend, for there will be no place for him to be entertained. Yet it is permissible for white people to take the most ignorant, uncouth white men into their reception room, or to their table if they so desire, but they cannot receive a man who has one-sixteenth American negro blood flowing in his veins, however refined he may be.

Throughout this whole problem the Christian Church is implicated in an inescapable way, but what are we doing about it? What are we going to do about it? It appears that we, too, are bound by the social taboos of the South that find their sanctions in a white superiority complex traceable only to an era when human souls were sold as chattel on the auction block with the approbation of the Church. The Church tried to support its slave-holders with Scripture texts and with the pretext that by importing slaves we were Christianizing a race! With equal logic we support our "superiority" today while we sing our paeans of praise and loyalty to Him who said, "Let him who would be chief among you be the servant of all".

A great many of us try to fool ourselves into believing that negroes have not risen any higher in life because they are not worthy of it, and that the reason we have greater privileges than they is that we are superior to them. No one will deny that the colored races are inferior to the white in many respects, but the inferiority of the negro compared to that of the red man, for instance, is only one of degree, and why should there be such a contrast between the way we treat the two? The Indian is accorded every privilege this country can offer, and many boast of the Indian blood that flows in

their veins. The negro is placed in an entirely different category. Whatever may be his individual accomplishments, he is just a negro, and often the more condemned by virtue of his excellencies. It is our superiority of power rather than any other type of pre-eminence we may have that keeps the negro subjected. Culture, in its true sense, amalgamates rather than divides peoples. Perhaps for this reason we spurn negro spiritual achievement. We must rid ourselves of the delusion that it is our refinement that gives us control of the negro situation. When Paul wrote, "Servants, obey your masters", he was not necessarily exhorting inferior people. He wanted them to know that superiority of force had nothing to do with superiority of soul, and it has little to do with it today. It is hard for us to believe that what we conceive as culture could ever be brought under the rule of the barbarian. Furthermore, and what is more pertinent to our case, we simply cannot think of the race we enslaved to Christianize ever enjoying equal privileges with their benefactors. Obviously, the Master's Golden Rule has been held in light esteem by us.

Dr. W. E. B. DuBois, editor of the Crisis, a negro publication, wrote an article in the Christian Century of December 9, 1931, entitled, "Will the Church Remove the Color Line"? His answer is emphatically, no. The article is a rare expression of feeling from a negro leader. I say rare, though I wonder that there have not been many more such sentiments expressed. Dr. DuBois points out that there is more unity in almost every other phase of life along racial lines than there is in the Christian Church. "Thus the record of the Church, so far as the negro is concerned, has been almost complete acquiescence in caste." "This paper is a frank attempt to express my firm belief that the Christian Church will do nothing conclusive or effective; that it will not settle these problems (of race); that, on the contrary, it will, as long as possible and wherever possible, avoid them; that in this—it will be found consistently on the wrong side, and that when, by the blood and tears of fanatics and radicals, of the despised and rejected largely outside the Church, some settlement of

these problems is found, the Church will be among the first to claim full and original credit for the result."

The article further states that the reason there are practically no negro missionaries sent to Africa by American Churches is that they would have to live on the same plane with the white missionaries, and that even if the white missionaries would be willing, the Church back home would not. The Church "is mainly a social organization, pathetically timid and human; it is going to stand on the side of wealth and power; it is going to espouse any cause that is sufficiently popular, with eagerness; it is, on the other hand, often going to transgress its own fine ethical statements and be deaf to its own Christ in unpopular and weak causes."

Dr. DuBois' criticisms are stinging, but I, for one, am convinced that they are just, so far as the color question is concerned. If there is any place on earth where races and classes should meet on common ground, it is before the Cross. So far as we know, there will be no Jim Crow laws in heaven. If we never learn in this life to partake of the body and blood of our Lord in company with all believers, I do not see how we will avoid the instinctive shrugging of shoulders and glaring of eyes when the great congregation is gathered before the Throne of His Grace. Our "best friend" theory breaks down in the presence of the assembly of the friends of Christ.

The answer that will probably be made to the claims of this paper is, "but this is all so impossible, so visionary". It is, according to social rules, but not according to our Master, to Whom there is no "Jew or Gentile, barbarian, Scythian, bond or free".

Yes, we have had our "Aunt Pollys" and we have loved them deeply and sincerely. But it may be that our devotion to them was so great partly because "they knew their place" and set an example to others against vain desires for the good things of this world.

# VERBAL INSPIRATION OF THE SCRIPTURES.

E. E. Bigger, *Clearwater, Fla.*

[This sermon was delivered twice before and by appointment of the Presbytery of Central Texas. On motion of Dr. Samuel A. King, Professor of Theology in Austin Theological Seminary, and the second of Dr. Thornton R. Sampson, Presbytery asked that the sermon be published. At a later meeting of the Presbytery, Dr. King was appointed to preach the Presbyterial sermon on Inspiration, and on his motion I was substituted for him, to repeat this sermon at the next meeting of Presbytery in Austin, which I did. After some material revision, it is now submitted to a new and larger audience through the press.]

## *Statement of the Doctrine.*

As to the theories held on the inspiration of the Scriptures, their name is legion. Every conceivable theory is held from full inspiration to no inspiration. Dr. Warfield says, "Wherever five 'advanced thinkers' are assembled, at least six theories as to inspiration are likely to be ventilated". The destructive critics are not agreed among themselves. They agree only in their common destructive attitude towards some higher view of the inspiration of the Bible. Time and space forbid the statement of these endless variant theories. I will state, with the proofs, the one true theory, as the evidence clearly shows, viz., plenary or verbal inspiration, which gives us an infallible, inerrant record of the revealed will of God concerning men, teaching him what he is to believe concerning God, and what duty God requires of him.

## *Terms Defined.*

There are two terms, viz., Revelation and Inspiration, which are often confused and confounded. Revelation is a supernatural communication of truth by God to the mind of man, by dream, vision or audible voice, with the consciousness

that it came from God. Inspiration was the special influence of the Holy Spirit on the minds of the sacred writers, under which they became infallible in the communication of truth to their fellowmen, and by virtue of which their writings are the very word of God. Let us note that there were cases of revelation without inspiration, and there were instances of inspiration without revelation. Joseph was warned of God in a dream. He received a revelation, but he was not inspired. When John recorded the facts, to which he was eye-witness, concerning the resurrection of our Lord, he was inspired, but received no revelation. By verbal inspiration it is not meant that the words were dictated, that the writers acted merely as amanuenses or stenographers, or that they were machines—phonographs. Verbal inspiration means that the writers were unconsciously guided by the Holy Spirit in the selection of such words as enabled them to record without error the truth, whether the record was one of history, geography, or doctrine. Thus while each writer wrote in his own style, and therein revealed his own individuality, character, training and scholarship, so that their writings are Johannine, Pauline or Petrine, according to the person writing, yet in each case the writing is the *very word of God.* The term verbal is preferred to plenary, as definite and specific, which is not true of plenary. When it is claimed for the Scriptures infallibility and inerrancy, the original autographs, or original writings of the inspired writers are intended. But practically, if not absolutely, our English Bible is an infallible rule of faith and practice. Dr. Warfield says, "King James' version is God's Word and is competently exact in its renderings for all practical purposes". William Lyford, a member of the Westminster Assembly, says, "Divine truth in English is as truly the Word of God as the same Scripture delivered in the original Hebrew and Greek". And Richard Capel, another member of the Assembly, says of the English translation of the Bible: "God so held the hands and directed the pens of the translators, that the translation might well be called the Word of God".

### *Proofs of the Doctrine.*

There are several presumptive arguments which amount to a demonstration in confirmation of this doctrine. The first is *God's design* in giving a revelation of his will to man. The Bible is meant to be a complete and perfect embodiment of God's will in the matter of human salvation. It is fair to suppose that God would preserve it from all errors incident to mere human authorship. We surely have every reason to expect that God would not give to the lost race a book which makes known the only way of escape from his wrath and curse against sin, without guarding it against inaccuracies and errors in the statement of facts and doctrine. If the Bible is the will and way of God for our guidance and salvation, and yet is mixed with the errors of the writers, how are we to decide and judge what is truth and what is error? It would be impossible to speak positively of any particular verse or clause of a verse. and say: This is the Word of God. If left to our own discrimination we would be liable to take error for truth and truth for error. The supposition of such disastrous conditions in the committal of God's will to writing that we might be wise unto salvation, is wholly unreasonable and unworthy of the plan of God. Another presumptive argument for the verbal inspiration of the Scriptures is that *words are as essential to the communication of thought as they are to intellectual processes—to thinking.* They are absolutely essential to both. As for thoughts being inspired apart from words which give them expression, you might as well talk of a tune without notes, or of a sum without figures. Inspired thought is definite thought, but definite thought requires and necessitates words. Max Müller, the great linguist and philologist of Oxford, maintains this definite and necessary relation between thought and language, and says, "We think in words. A concept cannot exist without a word." The Scriptures are a record of divine revelation, and as such consist of words. As far as the record is inspired at all, just to that extent are the words inspired, because there can be no conception or convey-

ance of truth without words. But suppose that God could have communicated his thoughts of revelation to prophets and apostles without words, and then left them to convey the same to us in their own language, unaided by the Spirit, we should be left to precisely that amount of certainty for the foundation of our faith, as is guaranteed by the natural competency of fallible men, and neither more nor less. All we could have in such case would be the fallible impression of the divine revelation made on their fallible minds, and their fallible account of that impression. There would be no guarantee that what they wrote was the revealed will of God. It is beyond question that if there was no verbal inspiration, then there was no inspiration at all.

### *Positive Proofs of the Doctrine.*

However conclusive these presumptive arguments, we will consider the direct and positive proofs of the verbal inspiration of the Scriptures. Let us examine the proofs pertaining to the verbal inspiration of the *Old Testament* Scriptures. First, look at their own witness in the matter. Examine the historical books and the Psalms. The moment we open the Bible, the eye rests upon the words, "God said". These words, or their equivalent, "The Lord said", "The Lord spake", occur not less than ten times in the first chapter of Genesis, and 501 times in the Pentateuch, 292 times in the historical books and the Psalms, 1,111 times in the Prophets, in all 1,904 times in the Old Testament! This sounds very much like verbal inspiration, according to the testimony of the Old Testament writers. The Prophets always acted as the mouthpiece of God. Hear their solemn preface to all their utterances: "Thus saith the Lord." "The word that came unto Jeremiah from the Lord." "Hear ye the word which the Lord speaketh to you." Mark well *"the word"*, not the *thought*, "that came unto Jeremiah from the Lord". Among the last words of David he said: "The Spirit of the Lord spake by me, and his word was in my tongue." 2 Sam. 23:2. He does

not say the Spirit *thought,* but "spake by me". Nor does he say the message was in my mind, but his *word* was in my *tongue.* David surely believed in verbal inspiration.

Look now at the witness of the New Testament to the verbal inspiration of the Old Testament.

The Old Testament Scriptures are quoted as inerrant. Matthew says of Joseph: "He took the young child and his mother by night and departed into Egypt, and was there until the death of Herod, that it might be fulfilled *which was spoken of the Lord* by the prophet saying, Out of Egypt have I called my son." Matt. 2:14, 15. "Which was spoken *by* the *Lord through* the prophet," Revised Version. Note, this prophecy was spoken *"by the Lord",* not by Hosea. Hosea was only the medium of communication.

Hear Peter and John after their release from prison: "Lord, thou art God . . . who by the mouth of thy servant David hath said." Acts 4:25. Observe here that which David said God said. Paul a prisoner at Rome, preaching in his own private house, said: "Well spake the Holy Ghost by Esaias the prophet unto our fathers." Acts 28:25. Here what Isaiah said the Holy Ghost said. Again, what the Scripture (Old Testament) says, God says: "The Scripture saith unto Pharaoh, Even for this same purpose have I raised thee up." Rom. 9:17. "And the Scripture foreseeing that God would justify the heathen." Gal. 3:8. Instead of Paul saying that God spake to Pharaoh, he says the "Scripture" spake to Pharaoh. And instead of God foreseeing the justification of the heathen, the Scripture foresaw it. The Scripture and God are here interchangeable terms, and hence they are equally trustworthy and authentic. If the one is infallible so is the other. Quotations are made from the Old Testament as the words of the Holy Ghost: "Wherefore as the Holy Ghost saith, To day if ye will hear his voice." Heb. 3:7. "This Scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake" Acts 1:16. These quotations made from the Old Testament by the writers of the New Testament show too plainly that they believed the writings of

the Old Testament to be the words of the Holy Ghost. So much did Paul believe this that he makes one of his weightiest arguments to hinge, not upon a phrase or a word, but upon a *single letter!* He says, "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many, but as of one, And to thy seed, which is Christ." Gal. 3:16.

Here inspiration extends to the very *letters* composing the word Moses used. So extreme was the Holy Spirit that the *exact* words he used by "the holy men of God" as they wrote.

The names applied to the Old Testament Scriptures by the writers of the New Testament indicate their divine origin and inerrancy. They are twice called "the Holy Scriptures". Rom. 1:2; 2 Tim. 3:15. And thrice the "oracles of God". Rom. 3:2; Heb. 5:12; 1 Peter 4:11. The whole Hebrew Bible is included under these titles. If the Bible is promiscuously mixed with human fallibility and human errors, these apostles, with such conviction and knowledge, would hardly characterize them as "Holy Scriptures" and "the oracles of God". Look now at the testimony of Christ as to the verbal inspiration of the Old Testament Scriptures. Hear him: "Think not that I am come to destroy the law or the prophets. . . . For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Matt. 5:17, 18. "One jot," the smallest of the Hebrew letters. Or "one tittle", one of the little marks by which some of the Hebrew letters are distinguished from each other. Even every jot and *tittle* Christ regards as the infallible writing of God. See Luke 24:44. From all the above testimony it is indisputable that the writers of the New Testament and Christ regarded the Old Testament as verbally inspired and therefore the infallible and inerrant Word of God.

### *Competency of the Witnesses.*

Now let us ask: Were these witnesses to the infallibility of the Old Testament competent and trustworthy? This brings us to the question of the verbal inspiration of the New Tes-

tament. The proofs here are not so abundant and less explicit, as in the case of the Old Testament. But when the verbal inspiration of the Old Testament is established, little evidence is needed to warrant the assumption that the New Testament is likewise inerrantly inspired. The New Testament is the complement of the Old Testament. The Old Testament would have stood wholly incomplete without the New Testament. If the one is the infallible record of the will of God to man, so must the other be. The gift of inspiration was distinctly promised by Christ to his disciples: "When they shall deliver you up, take no thought beforehand what ye shall speak, neither do ye meditate: but whatsoever shall be given you in that hour, that speak you, for it is not ye that speak, but the Holy Ghost." Mark 13:11. "Settle it therefore in your hearts, not to meditate before what ye shall answer, *For I will give you a mouth and wisdom* which all your adversaries shall not be able to gainsay nor resist." Luke 21:14, 15. Here surely is nothing less than verbal inspiration. And then the apostles claimed to speak and write by special divine guidance. Paul says: "I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost." Rom. 9:1. Paul's conscience is under the actuation of the Holy Spirit. Again he says: "When ye received the Word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the Word of God." 1 Thess. 2:13. Hear him again: "Now we have received, not the spirit of the world, but the spirit which is of God, that we might know the things that are freely given us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual." 1 Cor. 2:12, 13. Surely comment here is unnecessary. If these last two passages do not teach the verbal inspiration of the Scriptures, they teach nothing and mean nothing. The phrase, "Comparing spiritual things which spiritual, Dr. Charles Hodge translated: "Joining spiritual things to spiritual words." And Erasmus, Beza, Calvin and DeWette translate it: "Fitting

spiritual words to spiritual things." Paul is here the subject of *revelation* and *verbal inspiration.* He received his knowledge from the Spirit, and teaches in the words of the Spirit.

There are two passages of Scripture setting forth in the strongest light, the verbal inspiration of all Scriptures. The first of these is 2 Tim. 3:15, 16. Paul said to Timothy: "From a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness."

The higher critics are wise enough to see that the plain and intuitive meaning of 2 Tim. 3:16 is destructive of their destructive criticisms. Hence they are shrewd enough to find an interpretation whereby they wrest this impediment in their way, from its true meaning to harmonize with their destructive hypotheses. Professor Hermon Cremer, following Ewald, makes the Greek word *theopneustos* to mean: "The *people* are inspired of God", instead of "The *Scriptures* are inspired of God". The late Dr. Benjamin B. Warfield, Professor of Theology in Princeton Seminary, says: "The question is not what can the word be made to mean, but what does it mean"? In his great work, "Revelation and Inspiration", he devotes fifty-one pages to this one word, *theopneustos,* in which he defends and confirms the true irrefutable meaning of the word, viz., "All Scripture is inspired of God". He says: "This Greek word, *theopneustos,* embodies the truth of inspiration, that the Scriptures are the very Word of God, that no term could have been chosen which would have more emphatically asserted the divine production of Scripture. Paul here asserts that the Scriptures of the Old Testament are divine—in the highest and truest sense God's word." There was no greater master of Biblical exegesis, if he had a peer, than Dr. Warfield. His interpretation should be final.

The second special passage affirming the verbal inspiration of all Scripture is 2 Peter 1:21: "For the prophecy came

not in all time by the will of man, but holy men of God spake as they were moved by the Holy Ghost."

This passage is an advance on 2 Tim. 3:16, in that it shows *how* the Scriptures are inspired, viz., by the Holy Ghost. This statement admits of no doubtful force in the declaration of the verbal inspiration of the Scriptures. Peter here makes a negative and positive statement in regard to the origin of prophecy. First, that the prophecy came not by the will of man. He dislodges all thought or belief that the prophecies of the Old Testament are the product of man, but that they positively and unequivocally came from God, the Holy Ghost. (Indeed, the whole initiative is assigned to the Holy Ghost.) The "holy men" did not speak until the Holy Ghost communicated to them their message. But, as we have seen, in the mental process of thinking, words are essential, and that words are equally essential in communicating a message. Therefore the words of the "holy men" in recording the prophecies are the words of the Holy Ghost. Furthermore, Peter, after referring to his having been an eyewitness of Christ's majesty on the holy mount, and of having heard the voice from heaven saying: "This is my beloved Son, in which I am well pleased," says: "We have a more sure word of prophecy, whereunto ye do well that ye take heed." The stress here is on the trustworthiness of the Scripture, the written Word. The prophecy affords a more sure basis of confidence, because seeing and hearing are fallible, liable to error and delusion, in contrast with the infallible Word. He says: "We have," we hold in our hands the *recorded* word of the Spirit, infallible and inerrant, which, in our reading and re-reading and study, the Spirit promises to guide us into all truth. John 16:13.

### *The Church Doctrine.*

In view of the ground of her faith, it is fitting at this point to take note of the fact that the verbal inspiration of the Scriptures, in all their elements and parts, *has always been the doctrine of the church.* The church in all ages and in all

its branches, wherever a faith has been formulated, has declared, in her creeds—the creeds of Christendom—this high doctrine of inspiration, until today it is known and designated the *Church Doctrine*. Entire trust in every word of the Scriptures has been characteristic of the people of God in all ages. The patient study and research of the devout and profound scholars of the ages has only served to deepen this implicit trust in the inspired Word. All the great world-moving men, as Luther, Calvin, Knox, Wesley, Whitfield and Chalmers, have held the Bible as the very Word of God. Now it is pertinent to inquire: How shall we account for the immediate adoption of so developed and decided a doctrine of inspiration in the very infancy of the apostolic church, and for the tenacious hold which the church has kept upon it through so many ages? The answer is simple enough: *This is the doctrine of inspiration which was held by the writers of the New Testament and by Christ, as reported in the Gospels.* Note well this impressive fact, namely, that this church doctrine of inspiration was the Bible doctrine before it was the church doctrine, and it is the church doctrine only because it is the Bible doctrine. That this church doctrine, verbal and infallible, is the Bible doctrine, I think I have shown to a perfect demonstration. Indeed, among untrammeled students of the Bible, it is practically a matter of common consent that the writers of the New Testament books regarded the Scriptures as divinely and verbally inspired. This is true of such men as Tholuck and Farrar and Sanday, representatives of the moderate school of those who reject the verbal inspiration of the Scriptures; and Reehm and Reuss and Kuenen, representatives of the extreme rejecters of this doctrine—all agreeing that this high doctrine of verbal inspiration of the Scriptures was held by the writers of the New Testament and by Jews!

Herman Schultz, an "advanced" and "higher critic", tells us "that the verbal inspiration of the Scriptures was the ruling belief in the time of Christ, that it was shared by all the New Testament men and by Christ himself, and that it was expressly taught by the more scholastic writers among them"!

It is clear then that the point of contention is, not what does the Bible teach on this subject, but, *is what the Bible teaches on this subject true? ! !*. The very attempt to explain away the texts which teach this doctrine involves the admission that in their obvious meaning, such texts teach the doctrine which they are seeking to explain away. And think of trying to explain away this doctrine of the infallibility and inerrancy of the Scriptures! Is it not a doctrine most desirable, reassuring and comforting? Most assuredly the teaching of the Scriptures on the subject of the verbal inspiration of the Scriptures is truly in need of being explained away by those who *will not* believe this doctrine.

### *The "Mistakes" of the Bible.*

But it is boldly asserted, not only by the enemies, but by the friends of the Bible, that it exhibits mistakes, errors, untrue statements and discrepancies in natural history, ethnology, archaeology, geography and philosophy. How shall these assertions be met? In the first place, the verbal inspiration of the Scriptures has already been established by the most abundant and convincing evidence. Therefore we are safe in assuming that these apparent errors and contradictions are *only apparent.* We would respectfully remind these confident critics that the human forms of knowledge, by which they test the accuracy of Scripture and claim to find error, are themselves quit limited and fallible, and hence subject to error! ! It is therefore more reasonable to assume that there is error in these critics and in their interpretation which finds mistakes and contradictions in the Scriptures, than that these overwhelming evidences of infallibility and inerrancy deceive us. If there remain passages which we are unable to reconcile, we must conclude that the discrepancies are only apparent, and arose out of our defective information or data requisite to a correct interpretation. But as a matter of fact, as regards apparent historical and geographical inaccuracies, such has been the progress in the knowledge of the times and geography

of the regions in which our sacred books were written, that these so-called "proofs" of inaccuracies and mistakes have one by one been wiped out, until they are today absolutely *non-existent.* Not a single case stands in which the sacred writers are proven to have slipped! And as to the alleged discrepant statements and contradictions of the Scripture, they all fade away before the following test: The apparent contradiction of two statements must be shown to be such absolutely in the original autographs of the sacred books in which they are said to be found, before they can be asserted to be inconsistent. With this criterion before us, and with ex-President Francis L. Patton, of Princeton, as my authority, I declare that there has never been disharmony proven between any two statements of the Scriptures.

Some Christians, friends of the Bible, assume the right of "private interpretation" (2 Peter 1:20), and tell us there are errors and mistakes in the Bible. If this be true, what assurance have we that the *virgin birth,* the *sacrificial death of Christ* and his *resurrection* are not likewise errors? And this is precisely the view of the Modernist who rejects these very doctrines as untrue. Can the Modernist and the infidel (who rejects the whole of the Bible) be blamed? They have the same right of "private interpretation" or judgment, and are only following the *example of the Christian! !*

We have seen that the whole church, without pause, has believed this doctrine from the very beginning, that the apostles and sacred writers unequivocally believed that the Scriptures were God-inspired and inerrant, and that Christ positively asserted his belief that the Scriptures were inspired to every "jot and tittle". This being true, would it not be infinitely more difficult to believe that the apostles and Christ were deceived in their belief in the trustworthiness of the Scriptures, than to believe that the findings of the critics are true, that the Scriptures are mixed with all kinds of errors, discrepancies and mistakes? Impossible! Inconceivable!

"What advantage then hath the Jew? . . . Much every way: Chiefly, because that unto them were committed the

*oracles* of God. For what if some did not believe? Shall their unbelief make the faithfulness of God without effect? God forbid: Yea, let God be true, but every man a liar." Rom. 3:1-4.

### *Importance of the Doctrine.*

The paramount importance of this doctrine cannot be exaggerated. True, there is a sense in which it would not be true to say, that the truth of Christian teaching and the foundations of our faith are suspended on the doctrine of verbal inspiration or upon any doctrine of inspiration whatever. Revelation came before inspiration, and would have been an enduring fact if it had never been recorded at all. So with Christianity and the Christian Church, they would have been true and divine, and being so, would stand, even if God had not been pleased to give us an errorless and infallible record of their gift and establishment by means of a written and verbal inspiration. And so, this fact being admitted, we are told there is no need of an infallible *objective* rule of faith to preserve and propagate Christianity in the world, that "the essence of Christianity" is securely intrenched and preserved by the "subjective feelings" of man, by the "Christian consciousness, taught by the Holy Spirit".

But the instinct of the church that the validity of her teaching, and the instinct of the Christian that the validity of his hope, are bound up with the trustworthiness of the Bible, is a perfectly sound one.

Adolph Monod voices the common Christian conviction when he declares: "If faith has not for its basis a testimony of God to which we must submit, as to an authority *exterior* to our personal judgment, and independent of it, then faith is no faith." The "essence of Christianity", as conceived by most of these "advanced free thinkers", has little in it distinct from other religions and philosophies. "They perish in their conceited rejection of light *without,*" says Robert Alfred Vaughan, "until they have turned into darkness their light

*within!"* Such subjective fallible convictions lead to conflict with the teaching of the Word, and to the discarding of the same, which they judge to be unnecessary. Dr. Thornwell effectually controverts Morell's "Philosophy of Religion" on this subject: *"An External Standard Vindicated."* Vol. 3, pp. 9-77.

The race twice utterally failed to "retain God in their knowledge" (Rom. 1:18-32), first under the Adamic covenant of grace, and second under the Noahic covenant. In the third trial, under the Abrahamic covenant, God gave to "the people whom he chose for his own inheritance" a *written* revelation of his will, that it might prove to be the charm of loyalty and life, to keep them in the knowledge of himself, and bring them to salvation through the Redeemer. What other reason can be given for this long-deferred, God-inspired record? This last covenant, which provided an infallible Guide, "a lamp unto their feet and a light unto their path", did not result in an utter failure, as did the other two without a written revelation. It conserved "a remnant according to the election of grace", Rom. 11:4, 5, to the credit of the God-inspired Word, as "the sword of the Spirit".

And when "in the fulness of time" "the middle wall of partition" between Jew and Gentile was broken down, the New Testament was added to the Old, alike God-inspired and inerrant, that "the great multitude which no man could number, of all nations, and kindreds and people and tongues", "according to the election of grace", might be gathered out of the Gentile word. Judging from the past, but for this God-inspired Word, the heathen nations would have remained without God and without hope, and perished in their sins. Thus multiplies the irrefragable evidence of the necessity of the written Word of God, in order to conserve and propagate the knowledge of God and redemption to a lost world.

The apostle, in his prophetic vision, foresaw the supreme importance of the doctrine of the God-inspired Scriptures, as seen in the third and fourth chapters of Second Timothy.

Here he tells that the day will come when men will "resist the truth, will be of corrupt minds, reprobate concerning the faith, evil men and seducers, waxing worse and worse, deceiving and being deceived". Hence he charges Timothy to "continue his faith in the holy Scriptures", and assures him that "all Scripture is God-inspired, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works". That day foretold is here. As never before "the truth is resisted", the truth of the God-inspired Scriptures. This is the point of departure from the faith, of "turning away their ears from the truth", from "sound doctrine". Observe a few illustrative examples: Dr. Charles A. Briggs, the apostate, late of Union Seminary, New York, says: "Biblical criticism has destroyed the doctrine of verbal inspiration and inerrancy. There is nothing divine in the text, in its letters, words and clauses." Dr. McGiffort follows, still more radical in his departure from the faith. And Dr. Charles Cuthbert Hall, also of Union, says: "The Bible is the product of the mythmaking fancy of the childhood of the race." And Dr. Lyman Abbott says: "The story of man's fall in the garden, the forbidden fruit and the serpent—this is beautiful fable." And later came Dr. Harry Emerson Fosdick. In his sermon, "New Knowledge and the Christian Faith", he says: "The fundamentalists demand belief in the historicity of a special theory of inspiration of the Scriptures, that they were inerrantly dictated to men by God; belief in a special theory of the atonement, that the blood of our Lord was a substitutionary death; that our Lord was born of a virgin." He says: "These doctrines are phrased in terms that our modern minds cannot use. I protest against these doctrines being the fundamentals of Christianity." All *consistent* modernists follow Dr. Fosdick in his denial of the fundamental and essential doctrines of redemption, as the expectant and natural fruits of the rejection of the verbal inspiration and inerrancy of the Scriptures. The number of these exam-

ples might be increased indefinitely as they are legion, and in all branches of the Christian Church. I have given the above as a warning of the danger and peril of lifting the sheet anchor of the verbal and inerrant inspiration of the Scriptures. We are concerned not so much about the opinions of distinguished men, however scholarly, as about what God says: "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." Isa. 8:20. All teachers of the Word in the home, in the Church School, and in the pulpit "ought to give the more earnest heed" to Paul's warning to Timothy: "Take heed unto thyself and unto the doctrine: continue in them: for in doing this thou shalt both save thyself, and them that hear thee." 1 Tim. 4:16.

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A Southern Presbyterian Theological and Religious Journal

Devoted to the explanation and defence of the teachings of the Bible as interpreted in the Westminster standards; discussion of practical Church problems; expository studies of great passages of Scripture; special articles on missionary topics; sermons by our leading preachers, and reviews of the best theological and religious books.

Issued four times a year—January, April, July and October. Subscription, $1.50 a year; foreign, $1.75. Single copies, 40 cents.

Published by the faculty and students of Union Theological Seminary, Richmond, Va. Assisted by professors in the Austin, Columbia and Louisville Theological Seminaries and in the General Assembly's Training School, and by many other ministers and educators of the Southern Presbyterian Church.

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Entered at the Post-Office at Richmond, Va., as second-class mail matter.

Printed by The Richmond Press, Inc.
Richmond, Virginia

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Any book noticed in these pages may be secured at publisher's prices from The Presbyterian Committee of Publication, Box 1176, Richmond, Va.

### EXEGETICAL THEOLOGY.

NEW ANALYTICAL INDEXED BIBLE. John A. Dickson Publishing Co., Chicago. Pp. 169. $7.50. We believe that this Bible will prove a great boon to many earnest students of the Word. The text is that of the A. V., with corrections of the R. V. in brackets, and collateral references following the verse, where they are the easiest to locate. Each book is accompanied by an introduction, charts, outlines, maps, discussion of outstanding facts and doctrines, a sketch of the contemporary history, etc., etc. There are articles on the canon, in-

spiration, the preservation and translation of the Bible. There is an index, a digest, a topical study, and a concordance. And other notes. The helps all reflect the traditional standpoint. It is one of the best collections of helps to Bible study available for those who desire such helps compiled from a strictly conservative point of view.

E. T. T.

THE BEAUTY OF THE BEATITUDES. *By Rev. J. W. G. Ward, D. D.* Fleming H. Revell Company, New York. 193 pages. $1.50. Dr. Ward, who is pastor of the First Congregational Church, of Detroit, Mich., is widely known, both in this country and abroad, as a picturesque preacher and writer. The title of this book, "The Beauty of the Beatitudes", gives us at once an interpretation of the sermons which it contains. The author deals with these Beatitudes with their reiterated assurances of happiness as a final answer to man's questionings regarding the center and source of the Supreme God. He penetrates to the heart of our Lord's words and, having caught their inner meaning, interprets them for the modern world.

The book is stimulating and helpful and should take its place in the minister's library with such books as "The Sermon on the Mount", by Bishop Charles Gore, or "Studies in the Mountain Instruction", by George Dana Boardman. J. L. F.

THE SPEAKER'S BIBLE: THE GOSPEL ACCORDING TO ST. JOHN, VOL. 1. *Edited by Rev. Edward Hastings.* William B. Erdsman's Publishing Co., Grand Rapids, Mich. $3.50. Pp. 255. "The aim of the Speaker's Bible is to preserve all that is worth preserving of the modern interpretation of the Bible." This is certainly a difficult undertaking. But there is enough valuable material, collected from many sources, condensed, edited, and enlarged to make this volume of the Speaker's Bible well worth its price to any minister. It centers about the great verses of the first ten chapters. The writer knows of no finer homiletical material on the Gospel according to John.

E. T. T.

THE GREEK OF THE FOURTH GOSPEL. *By Ernest Cadman Colwell.* University of Chicago Press. 1931. 131 pages. $2.00. Several recent New Testament scholars (especialy Burney, Montgomery, Torrey and Burrows) have suggested that the author of John's Gospel either thought or wrote in Aramaic, as numerous peculiarities of John's style seem to them to be "Semitic". The present author takes the list of peculiarities offered and compares them with the usage in the Egyptian papyri of that period, or with the Discourses of Epictetus, as being examples of Greek which are almost certainly unaffected by "Semitic" influences and shows that 90 per cent of the items noted

can be found in them also. The study is handled in the most minute fashion, some seventy or seventy-five items of grammar or diction being treated. He remarks pointedly that none of those who champion the "Aramaic" influence in John have attempted to check their lists against current Greek literature. He concludes that it is not at all necessary to think that the author of John "thought or wrote in Aramaic". D. R. B.

CHRIST AND HIS MEN. *By Olfert Ricard. Translated from the Danish by H. C. Jensen.* Daniel Lutheran Publishing House, Blair, Neb. 329 pages. $1.50. This is not a "Life of Christ", but its subtitle might be "Reflections on high points in the life of Christ, by a lover of young people". Olfert Ricard was to Denmark about what Henry Drummond was to English-speaking college youth a generation ago, and this book in the original had a great influence in the old country. Rarely does one meet a book which is at the same time thoroughly orthodox from the most conservative viewpoint, warmly devotional and mentally stimulating; but here is such a book. It is meant in part at least for young people's reading; but one suspects that it may be even more useful indirectly, that is, when used by teachers or leaders of young people. Ministers especially (as Dr. J. R. Mott says in his enthusiastic foreword) will find this an aid and an example of expository preaching of the best type.

K. J. F.

SON OF THUNDER. *By J. P. D. Llwyd.* Ray Long and Richard R. Smith, Inc., New York. Pp. 170. $1.50. This is a study of the life and work of John the Apostle. Scripture, tradition and imagination are all brought into requisition. Here is a glowing and sympathetic account of the man, Christ's influence upon him, his work as an apostle, and his legacy to the church. Dr. Llwyd has the mystical and imaginative gift of the Celt. His style is marked by vividness, color and warmth, and abounds in poetic imagery. The method of the book is a good deal like that of a modern popular biography. The aim is to make the personality of the Apostle stand out sharply before our minds and to help us to appreciate his special contribution to Christian thought. J. D.

THROUGH THE BOOK OF ACTS WITH A GUIDE. *By F. W. A. Bosch.* The Presbyterian Committee of Publication, Richmond, Va. Pp. 81. Mr. Bosch, well known in the Southern Presbyterian Church through his writings in the Christian Observer, presents in this brief booklet an excellent guide to the study of Acts. There are fifteen assignments; each assignment providing questions that will take the student into the heart of the lesson, a chart that will fix the main facts in his

memory, and notes that clear up the difficult points of the assignment. Mr. Bosch is thoroughly conservative in his interpretations. His book should be widely used. E. T. T.

THE ACTS OF THE APOSTLES. *By Frank E. Allen.* The Christopher Publishing House, Boston, Mass. Pp. 827. $3.50. Leander S. Keyser in the foreword of this book says: "For practical purposes it is the best expository and applicatory treatment of the Acts with which I am acquainted." Many will agree with Dr. Keyser in this estimate. Mr. Allen is not concerned about critical questions connected with the Acts; he is tremendously concerned with getting at its practical value for the present day. There is much valuable exposition, but it is the lessons that seem to appeal the most to the writer. The book is packed with illustrations, most of which are evangelistic in spirit and aim. The author is a fundamentalist. He accepts and argues aggressively for the supernatural. E. T. T.

THE EPISTLE OF PAUL TO THE EPHESIANS—AN EXPOSITION. *By Dr. Charles R. Erdman.* Published by the Westminster Press, Philadelphia. Pp. 130. $1.00. Dr. Erdman's handy, popular expositions of the Gospels and other New Testament books occupy a unique and valued place in a minister's library. They are also eminently suitable for devotional reading for laymen. Their arrangement, giving the text and then the comment, renders them an exceedingly helpful ally to all Bible readers and students. They are always homiletically suggestive. Doubtlessly, thousands of ministers will be eager to add this new volume to their "Erdman shelf". S. McP. G.

STUDYING THE EPISTLE TO THE HEBREWS. *By M. R. Turnbull.* Presbyterian Committee of Publication, Richmond, Va. Pp. 128. 35 cents. This is a special teachers' text-book edition of the fourth volume of Dr. Turnbull's series entitled "Studying the Bible by Books". With this text-book goes a companion "Students' Handbook", which sells for 10 cents. These little books have been prepared for teachers and students of classes in the study of the Epistle to the Hebrews among the woman's auxiliaries and other church organizations during the coming year. We consider this the best of Dr. Turnbull's excellent series of book studies; and cordially commend it as the finest available aid for the understanding and spiritual enjoyment of Hebrews. If teacher and students follow the author's outlines and suggestions the study cannot fail to be of fascinating interest. Private readers, as well as classes, will find in these little volumes the doorway to inspiration and spiritual enrichment. They make the Book of Hebrews radiant with new light for the present-day reader.

D. W. R.

## HISTORICAL THEOLOGY.

THE CHRISTIAN SAGA. *By Norman Towar Boggs.* In two volumes. The Macmillan Co., New York City. Pp. 1,082. $9.00. Mr. Boggs has attempted a difficult task, a history of Christianity on an epic scale. He does not attempt to give a history of Christian life, of Christian doctrine, nor of Christian institutions, but rather "within the limits of space imposed, to recount, in narrative, in quotation, in critical exposition, and in suggestion, the adventure of Christendom, with its Christianity". He believes that this adventure has about completed a cycle. During the Middle Ages Christianity entered into all the institutional forms, and into all the sanctions which safeguarded European social existence. Since the Reformation the Christian religion has been slowly, step by step, hardly consciously, yet always steadily, pushed aside, as not only unnecessary, but increasingly burdensome. The drama of Christendom and its Christianity is really finished. There remains only a memory, still tangibly incorporated in many forms which last, and from which the memory is with difficulty to be disengaged.

The "religion called Christianity", however, which has played in the past an undeniably great role in European history, is not the religion of Jesus. The two greatest thinkers of the New Testament (Paul and the unknown author of what is called the Gospel of St. John) were from the outset influenced by the contemporary religion and philosophy prevalent in the centers of European population and thought. Christianity became almost immediately European, and so it has continued, owing more to its social environment than to the Saviour it has continued to worship.

These, then, are the presuppositions, this is the frame work into which the author has fitted his Saga of Christianity. He writes dispassionately, with no animus, or bias against Christianity, with a seeming love toward the human Jesus, enabling us to understand the worst failures of the Church (*e. g.*, the Inquisition) through the social milieu which conditioned them, himself apparently saddened by the fact that the significance of Christianity for society has almost ceased.

Within the limitations suggested, Mr. Boggs has produced a magnificent work, not the history of the Christian Church from within, as in most Church histories, but history of the Christian society, as developing within, and influenced by the general civilization of its day. The scope is broad and expansive, the critical judgments often fresh and suggestive, the literary treatment truly delightful.

In many ways the most valuable and most disappointing section of the work is the last. Mr. Boggs gives us a fine treatment of the

modern forces working for the dissolution of the Christian tradition, but little or nothing of the forces working for its recovery, or of Christianity's own inherent vitality. He says nothing of the modern missionary movement, or of the new social vision of the churches, or of the growing reconciliation of science and theology, or of the better understanding of Jesus, or of the increasing volume of genuine Christian service, or anything of Christianity in America. He ends his survey of modern Protestantism with an account of Cardinal Newman passing from Anglo-Catholicism to Roman Catholicism, and his survey of Roman Catholicism with the loss of the pope's temporal sovereignty in 1870, and the development of the great popular shrine at Lourdes.

A magnificent work has been somewhat spoiled by a viewpoint, which has assumed a larger place in this review than it has in the two volumes in question. E. T. T.

THE BEGINNINGS OF CHRISTIAN THEOLOGY. *By J. K. Mozeley.* The Macmillan Co., New York City. Pp. 138. This modest little book, very finely printed, is at the same time a momentous production. Originally given as a series of eight addresses by radio, the eight brief chapters pack a most interesting account of the rise of Christian Theology, together with a review of early church history, especially of the lives of the early leaders who are made to live again through its sparkling pages, down to the council of Nicea held in 325 A. D. Some surprise might be in order that such a series should be given by radio, but not when the book is read.

The author's discussion of the controversies that centered about the constitution of the Trinity, and the person of Christ, are most illuminating, particularly his treatment of the various documents bearing on the questions at issue. His very fair attitude increases appreciation of those who caused the controversies, their zeal for truth and the proper expression thereof, yet his unwavering loyalty to the historical position of the church enables him to show the infinite debt the church owes to those who stood in defense of the orthodox faith.

While the question of Soteriology had not come to the front at the time of the Nicene Council, our author by casual statements indicates the same soundness of position that appears in his study of the important doctrines that were a matter of controversy before that time.

Here is a book that should be read by every minister who can secure a copy, and that should be made a part of the course in Theology at each of our seminaries. Its appearance is most heartening at this time, and its influence should be widespread.

W. E. D.

THE GREATEST SAINT OF FRANCE. *By Louis Foley.* The Morehouse Publishing Co., Milwaukee, Wis. Pp. 321. $3.50. St. Martin of Tours was not only the greatest saint of France, but also one of the greatest saints of the early church. Even before his death in 397 he had become a legendary figure. Professor Foley has given us our only full length biography of this fascinating character, a Roman legionaire dividing his cloak with a beggar on a biting winter day, one of the principal founders of Western Monasticism, Bishop of Tours, and apostle of all Gaul. The author has wisely included the legendary tales of his miraculous power and of his supernatural protection. Apocryphal or not, they illustrate the character of the saint, and also the character of the age. E. T. T.

CALVIN AND CALVINISM. *By Benjamin Breckinridge Warfield, Professor of Didacetic and Polemic Theology in the Theological Seminary of Princeton, N. J.*, 1887-1921. Oxford University Press, New York City. Pp. 428. $2.50. This is the fifth volume of the *selected* writings of Dr. Warfield. It contains a study of "John Calvin: The Man and His Work", a study on each of four of Calvin's more important doctrines, a general study of Calvinism, and a study on "The Literary History of Calvin's Institutes".

*John Calvin: The Man and His Work*, originally published in the Methodist Quarterly Review, October, 1909, is a brief but pregnant and masterful estimate of the man and his services to Protestant and Reformed Europe, and to the world, by the production of his *Institutes of the Christian Religion*, by his creation of the genuine exegesis of the Old and New Testaments, by his satire of, and outspoken destructive criticism of the abuses, inanities, fooleries, wickedness and criminalities of the current ecclesiastical life of the Roman Catholic Church of his day, by the clarity and zeal with which he expounded true morality, by his use of discipline in the life of the Reformed Church, by his struggle that the church might have in spiritual matters freedom from civil control, by his vast contributions to doctrinal advancement, particularly by the place which he gave to God as the centre, fountain and heart of genuine religious life; and by the place which by the infinite grace of God he gave to God in his own heart—as his sovereign heavenly Father. This section of the volume before us is enough to dignify the whole volume. It gives the reader a nobler glimpse of Calvin: the man and his magnificent work. At the same time it is followed by work in the remaining sections of the book which shows at once the justice of Dr. Warfield's estimate of the great Reformer and gives occasion for thanks to God that He has given in Dr. Warfield a commentor worthy to study and exhibit Calvin and his services to the world.

In dealing with *Calvin's Doctrine of the Knowledge of God*, Dr.

Warfield finds the materials for his structure chiefly in *The Institutes*, Book I, chs. I-IX. Thence he teaches that according to Calvin man has a natural knowledge of God by intuition, and through the exercise of his reasoning faculty; that to man has been given a general revelation of God in nature and in history; and that to man has been given a special revelation of God and its recordation in the Scriptures; that God has taught men further, on occasion of sin, and notwithstanding the blinding effects of sin; and has taught His chosen through the testimony of His Holy Spirit. He brings out with great emphasis that sinful man gets a saving knowledge of God only through the objective supernatural revelation and the co-work of the Holy Spirit in the sinner's heart, recreating and illumining man's spirit and so moving him to embrace the truth objectively presented. As Calvin saw things, natural revelation is a reality, but because of man's sinfulness he needs imperatively a clearer and fuller revelation—needs the light only to be had by supernatural revelation—needs to know, and to know with heart as well as with head, God as Saviour in Jesus Christ. This clearer and fuller teaching God has given objectively and recorded in the Scriptures. God has sent His quickening Spirit into the hearts of His chosen ones and thus moved them to embrace the truth objectively given and to live for Him—thus has He overcome their sin-bred disabilities; that thus He has made them His children by faith.

Calvin teaches that the great and only sufficient objective means of coming to know God is the Scripture, whose author is the Holy Spirit, and "which has come down to us from the very mouth of God". (Institutes I, VII, 5.) He adduces rational arguments to prove that Scripture is the word of God. These arguments are from the dignity of the subject matter of Scripture, the heavenliness of its doctrine and the harmony of all its parts, the majesty of its style, the antiquity of its teaching, the sincerity of its narrative, its miraculous accompaniment, circumstantial confirmation, fulfilled prophecy, and other such arguments certainly not without force. He declares that the proofs of divine origin of Scripture are cogent enough to evince that God in heaven is the author of the Law and the Prophecies and the Gospel. (See I, VII, 4.) He teaches, moreover, that the Holy Spirit gives co-testimony in the hearts of regenerate children of God, so that they see that the Scriptures are of God; that the Spirit gives this co-testimony by regenerating and illumining the minds of His own so that they see the Scriptures as containing what these Scriptures really do contain. Calvin did not conceive the witness of the Spirit as a propositional revelation. (I, VII, 1.)

He further taught that it is not derogatory to the Spirit to confine His operation now to the confirmation of the revealed Word. While, on the other hand, to attribute to Him repeated or new reve-

lations to the children of God as the mystics do is derogatory to the word which is His inspired product. "To lay claim to such a spirit as this," he declares, "is to lay claim to a different spirit from that which dwelt in Christ and the Apostles—for their spirit honored the Word—and a different spirit from that which was promised by Christ to His disciples—for this was not to speak of Himself." Page 82. Dr. Warfield well says, "His (Calvin's) doctrine of the testimony of the Spirit is the keystone of his doctrine of the knowledge of God. Men endowed by nature with an ineradicable *sensus deitatic*, which is quickened into action and informed by a rich revelation of God spread upon His works and embodied in His deeds, are yet held back from attaining a sound knowledge of God by the corruption of their hearts, which dulls their instinctive sense of God and blinds them to His revelation in works and deeds. That His people may know Him therefore, God lovingly intervenes by an objective revelation of Himself in His word, and a subjective correction of their sin-bred dullness of apprehension of Him through the operation of His Spirit in their hearts, which Calvin calls the Testimony of the Holy Spirit. Obviously it is only through this testimony of the Holy Spirit that the revelation of God, whether in works or Word is given efficacy: it is God who through His Spirit reveals Himself to His people, and they know Him only as taught by Himself." Page 113. Without this testimony of the Holy Spirit, the Scriptures "lie before us inert and without effect on our hearts and minds, while with it they become not merely the power of God unto salvation, but also the vitalizing source of our knowledge of God. There is embodied in this the true Protestant principle, superior to both the so-called formal and the so-called material principles—both of which are in point of fact corollaries of it. For it takes the soul completely and forcibly out of the hands of the Church and from under its domination, and casts it wholly upon the grace of God. In its formation, Calvin gave to Protestantism for the first time, accordingly, logical stability and inward security." Page 115. "The formulation of this principle of the testimony of the Spirit by Calvin in 1539 had an extraordinary effect, both immediate and permanent. Universal Protestantism perceived in it at sight the pure expression of the Protestant principle and the sheet anchor of its position. The Lutherans as well as the Reformed adopted it at once and made it the basis not only of their reasoned defence of Protestantism, but also of their structure of Christian doctrine and of their confidence in Christian living." Page 123.

So much for Calvin's Doctrine of the Knowledge of God. Let us glance at Calvin's *Doctrine of God.* Some have charged him with teaching Pantheism, some have charged him with teaching Deism, and some have charged him with making God to be pure and bare

will, after the manner of Scotus. But he has refused over and over again to be classified as either a Deist, a Pantheist, or a Scotist; "and those who would fain make him one or other of these have nothing to go upon except that on the one hand he does proclaim the transcendence of God and speaks with contempt of men who imagine that divinity is transfused into every part of the world, and that there is a portion of God not only in us, but even in wood and stone (I, XIII, 1, 22); and on the other he does proclaim the immanence of God and invites us to look upon His works or to descend into ourselves to find Him "who everywhere diffuses, sustains, animates and quickens all things in heaven and earth", who circumscribed by no boundaries, by transfusing His own vigor into all things, breathes into them being, life and motion (I, XIII, 14); while still again he does proclaim the will of God to be inscrutable by such creatures as we are and to constitute to us the law of righteousness, to be accepted as such without murmurings or questionings. In point of fact, all these charges are but several modes of expressing the dislike their authors feel for Calvin's doctrine of the sovereignty of the divine will, which, following Augustine, he declares to be 'the necessity of things', they would fain brand this hated conception with some name of opprobrium, and, therefore, seek to represent Calvin now as hiding God deistically behind His own law, and now as reducing Him to a mere stream of casuality, or at least to mere naked will." (Pages 161-162). These charges nullify one another and make clear that Calvin's doctrine coincides with no one of these characterizations. He taught a pure and clear theism.

The limited space allowed a book notice fails us for even a brief exposition of Calvin's exhibition of the character of God presented in the writing of Calvin and expounded in Dr. Warfield's fine pages. We can only say: We have the Bible view of the Divine Character. The attributes affirmed of God in His word, infinite wisdom, infinite power, infinite righteousness, infinite goodness, infinite truth, infinite holiness, are all here, with the proper stress on His absolute sovereignty over all creatures, since rational creatures should live with that sovereignty ever before their minds, and even greater stress on God's Fatherliness, since a sense of God's infinite Fatherliness is a necessity to keep sinful men from utter despair. Dr. Warfield well says: "The sense of the Divine Fatherhood is as fundamental to Calvin's conception of God as the sense of His sovereignty. Of course, he throws the strongest conceivable emphasis upon God's Lordship: The sovereignty of God is the hinge of his thought of God. But this sovereignty is ever conceived by him as the sovereignty of God our Father. The distinguishing feature of Calvin's doctrine of God is, in a word, precisely the prevailing stress he casts on this aspect of the conception of God. It is a Lutheran theologian who

takes the trouble to make this plain to us. 'The chief elements which are dealt with by Calvin in the matter of the religious relation,' he says, 'are summed up in the proposition: God is our Lord, who has made us, and our Father from whom all good comes. We owe Him, therefore, honor and glory, love and trust. We must, so we are told in the exposition of the Decalogue in the first edition of the *Institutes*, just as we are told in Luther's Catechism—we must fear and love God. [But] we find in the *Institutes* and, indeed, particularly in the final edition, expressions in which the second of these elements is given preference. . . . We may find, indeed, in Luther and the Lutherans the element of fear in piety still more emphasized than in Calvin.' (Kostlin, pp. 424-425.) In a word, with all his emphasis on the sovereignty of God, Calvin throws an even stronger emphasis on His love: and his doctrine of God is pre-eminent among the doctrines of Godgiven expression in the Reformation Age in the commanding place it gives to the Divine Fatherhood. 'Lord and Father'—fatherly sovereign or sovereign Father—that is how Calvin conceived God." Pp. 175-176.

We are appropriating space for a bare word about *Calvin's Doctrine of the Trinity.* In handling this doctrine he insisted pre-eminently that "men should heartily believe that there is but one God, whom only they should serve; but also that Jesus Christ our Redeemer and the Holy Spirit our Sanctifier is each no less this one God than God the Father to whom we owe our being; while yet these three are distinct personal objects of our love and adoration". (I, XIII, 5.) "He was wholly agreed with his colleagues at Geneva in holding that 'in the beginning of the preaching of the Gospel', it conduced more to edification and readiness of comprehension to refrain from the explanation of the mysteries of the Trinity, and even from the constant employment of those technical terms in which these mysteries are best expressed, and to be content with declaring clearly the divinity of Christ in all its fulness, and with giving some simple exposition of the true distinction between the Father, Son and Holy Spirit. . . . [But] he never for one moment doubted the truth merely, but also the importance of the Christian system of the doctrine of the Trinity. He held this doctrine with a purity and high austerity of apprehension." Pp. 199-200. He conceived it as the essential foundation of the whole doctrine of redemption, and to be taught with vast care as a great and inspiring reality. He bore with him early in his career the profound conviction that this subject is too high for human speculation, refused all human theories on the subject not Scripturally based, confined himself to the Revelations of Scripture for all the materials of his doctrine, and soon came to declare that the substance of the doctrine for him is included in the simple statement that the Father and the Son and the

Holy Spirit are one God; and yet neither is the Son, the Father nor the Spirit the Son; but they are distinguished, each by a peculiar property. (XIII, 5.) He taught unwaveringly the absolute equality of the Father, Son and Holy Spirit, their perfect community in the one only true Deity. He banished all true subordination of essence from the doctrine of the Trinity, carrying on the work of Augustine in this line, though moved only in accordance with his apprehension of Biblical teaching.

Three other discussions in this volume, *Calvin's Doctrine of Creation*, *Calvinism*, and the *Literary History of Calvin's "Institutes"*, would richly repay careful reading. The student should read the whole book, and thus get a view of Calvin and Calvinism. Many have little notion of it. Buy the volume and study it. T. C. J.

THE WESTMINSTER ASSEMBLY AND ITS WORK. *By Benjamin Breckenridge Warfield.* Oxford University Press, New York City. Pp. 400. $3.00. The selected writings of Dr. Warfield are all of the greatest value to students of historical and systematic theology. This volume, the sixth, has special interest for Presbyterians. Very justly Dr. Warfield remarks: "If there ever was a document whose contents might be expected to exhibit that genius, the essence of which consists, we are told, in taking pains, it assuredly is the Westminster Confession of Faith. And when we read its exquisitely balanced phrases, and are moved with admiration for the perfection of the guarding which it gives to its doctrinal propositions on this side and that, we are reaping the benefit of these repeated interviews which the Assembly was forced to give the whole matter." Not only in the three committees, but also in the Assembly itself, there was searching scrutiny of every clause and word. In spite of this careful scrutiny the minutes indicate that the various articles of the Confession were passed by the Assembly all but unanimously. On some occasions, when dissent was indicated by just one or two members, the wording of the article they objected to was so modified as to satisfy them. It is worth noting in this connection that the proof text were prepared after the Confession was completed, and somewhat reluctantly then as a consequence of an order from the House of Commons.

Dr. Warfield thinks, with many others, that there is no more nobly conceived or ably wrought out statement of doctrine in the whole mass of confessional literature than the chapter on the Holy Scriptures. The Divines seem to have been more than usually at one concerning its propositions. This is because it represents the consensus of Reformed theology. Dr. Warfield's able exposition of the contents of the chapter gains greatly in value because he appends

illustrative extracts from the writings of the members of the Assembly.

Dr. Warfield completely annihilates the arguments of Dr. Briggs and others that some of the outstanding theologians of the day did not believe in verbal inspiration. In the light of the extracts that he appends it is the more remarkable that this theory of inspiration was not clearly defined in the Westminster Confession itself. It is interesting to note in this connection that Richard Baxter asserted definitely his belief in verbal inspiration, but insisted at the same time that it was not an essential Christian belief.

Dr. Warfield's superb gifts as a theologian are well recognized, as are his great services to the Calvinistic faith. Surely his books need no commendation to the readers of this REVIEW. E. T. T.

THE CHRISTIAN RELIGION: ITS ORIGIN AND PROGRESS. Vol. II, Part III. The Church in England. *By F. J. Foakes-Jackson.* The Macmillan Co., New York City. Pp. 144. A brief sketch of the Church in England, with special emphasis on the period since the Reformation. Written by one of the outstanding historians of the Church, it will prove helpful to any one who wishes a brief treatment of this particular period of the Church's history. E. T. T.

THE HISTORICAL BACKGROUNDS OF EARLY METHODIST ENTHUSIASM. *By Umphrey Lee.* Columbia University Press, New York City. Pp. 176. $3.00. One of the most serious charges brought against John Wesley and the early Methodists was the charge of "enthusiasm". Umphrey Lee, in a careful historical study, shows us the historical backgrounds, and the significance of this—to us—strange charge. "Enthusiasm" was originally the claim of immediate inspiration. After Cromwell the term was connected with dangerous political and social theories and movements. "So great was the demand for civil tranquility, in the period succeeding the accession of William and Mary, that excessive zeal in religion and even violation of accepted taste and conduct came to be looked upon as partaking of the dangerous nature of enthusiasm." This, then, was the charge hurled against John Wesley almost from the beginning. Dr. Lee admits the charge to this extent. There was in early Methodism: "Unusual and disturbing religious practices carried on in defiance of 'taste' and propriety and with joyous disregard of ecclesiastical law; an insistence upon immediate communion of the individual with God, restricted, however, to a change of the individual's inner life, a certainty of personal relation with the Deity, and to such experiences as did not conflict with the Bible or 'Reason' and did not exceed the privileges of every Christian." He claims that English enthu-

siasm in the classic sense came to an end in Methodism. Enthusiasm had given way to experience. This is an enlightening historical study. E. T. T.

THE STORY OF THE PILGRIM FATHERS. *By Albert V. Lally.* Christopher Publishing House, Boston, Mass. Pp. 55. Illustrated. $1.25. The book tells the story of the Pilgrim Fathers "as concisely as possible, touching only on the major events, yet with no event historically important omitted". The author believes it is the most inspiring chapter in the country's history. E. T. T.

JOSEPH SMITH AND THE MORMON EMPIRE. *Harry M. Beardsley.* Houghton, Mifflin Co., Boston, Mass. Pp. 420. $4.00. In many ways Joseph Smith is the most remarkable religious leader ever associated with the Christian movement. Shiftless, dishonest, a backwoods confidence man, preying on the credulity of a superstituous folk, a hard drinker, a liar, an adulterer, married or sealed to twenty-eight women, many of them with legitimate husbands, suspected of murder and treason, he founded a church with a new Bible and developed an empire in the sovereign State of Illinois. More than 800,000 Mormons still regard him as a man sent from God, and the Mormon church is one of the fastest growing religious bodies in America. Mr. Beardsley has given us a fascinating story of this extraordinary figure. It is noteworthy, both as a biography and as a historical study. It illuminates an important phase of American religious history. E. T. T.

A MODERN PILGRIMAGE. *By Kenneth George Budd.* Charles Scribner's Sons, New York City. Pp. 149. Price $1.50. Those who read during the dark days of the World War that charming volume, "The Student in Arms", will be interested in this brief biography of Donald Hankey. The book is written by an intimate friend. No one can read of the "Student's" brief but brave life, his unselfish interest in the poor and oppressed, his earnest efforts to bring them to Christ, without being thrilled and inspired. R. A. L., Jr.

THE STORY OF RELIGIOUS CONTROVERSY. *By Joseph McCabe.* Edited with an introduction by E. Haldeman-Julius. The Stratford Co., Boston, Mass. Pp. 623. $5.00. This book does not give us the story of religious controversy. It presents instead a savage historical and philosophical attack on all religion in general, and on the Christian religion in particular. Religion is a monumental folly, a terrible curse, the enemy of civilization, at war with all the civilized tendencies of the human race. It is hard to take such a book seriously,

but with much that is absurd, there are some criticisms to which the church might pay heed. The book will supply ammunition for soap-box orators, we judge, for some time to come. E. T. T.

THE MAKING OF MODERN MISSIONS. *By Stacy R. Warburton.* Fleming H. Revell Company, New York City. Pp. 196. Price $1.50. This book presents a brief, concise, statesmanlike view of the roots of Foreign Missions. These roots go back into the past and so a large part of the book is taken up with the history of missionary effort, Catholic and Protestant. Of special interest is the application of the lesons of the past to the problems and conditions of the present.

The last chapter is the most worthwhile. It treats of the "Authority for Christian Missions" and it goes to the heart of the present situation. The author takes the position that Christianity has a unique message. While expressing sympathy and tolerance for the great non-Christian faiths, he says there must be no compromise with them. The uniqueness of the Christian message consists in Christ's teaching, Christ's Cross and Christ's person.

R. A. L., Jr.

THE PROGRESS OF WORLD-WIDE MISSIONS. *By R. H. Glover.* Richard R. Smith, Inc., New York. Pp. 371, plus excellent bibliography and complete index. Price $2.50. Dr. Glover is Home Director for North America of the China Inland Mission. He is unusually well qualified to write a history of Christian missions. The present book is the ninth edition, completely revised, enlarged, brought up to date, and issued in 1931. It is an accurate and entrancing review of the world-wide Christian missionary enterprise from the time of the Apostles down to the present; and the material is so arranged as to be especially suitable for use in classes in the history of missions in college, seminaries, training schools and other adult study groups. The general reader will also find it not only an informing, but also an intensely interesting, compendium of missionary motives, methods, aims, policies and progress throughout the world. It is by far the best book of its kind so far produced. D. W. R.

GANDHI AT WORK. *By Charles F. Andrews.* The Macmillan Co., New York. Pp. 402. $2.50. This book is the third volume in Mr. Andrews' narratives of Gandhi. The other two ("Mahatma Gandhi's Ideas" and "Mahatma Gandhi: His Own Story") omitted the record of Gandhi's struggle in behalf of the Indians in South Africa. This new Gandhi story is an intensely interesting narrative of his work and experiences in the Transvaal. It shows him at work in one of the most strenuous and momentous periods of his amazingly eventful life. In our judgment this is the best of the many books on

Gandhi. While it centers around the Satyepraha, or passive resistance, struggle in South Africa, it gives us also the genesis and growth of Gandhi's philosophy of life, and the origin of his non-violent method in the weaponless war against the traditional European attitude towards the less advanced people who are under their domination. The reader may not agree with all of Gandhi's views nor approve always of his methods—which are often singularly lacking in political sagacity, but it is impossible not to admire his great sincerity and his unlimited capacity for suffering. As we read this book we are persuaded that these two factors account very largely for his remarkable influence. To these factors, however, must be added the fact that his lifelong endeavor has been in behalf of the elemental principles of human justice. The reading of his story is a spiritual tonic. D. W. R.

TORCHLIGHTS TO THE CHEROKEES: THE BRAINERD MISSION. *By Robert Sparks Walker.* The Macmillan Co., New York. Pp. 332. $3.00. This is an exceedingly valuable record of early missionary work among the Cherokee Indians. The book will be found both informing and interesting. D. W. R.

THE FRIENDLY FARMERS. *By Elizabeth Harris and Gertrude Chandler Warner.* Friendship Press, New York. Pp. 147. Cloth, $1.00; paper, 75 cents. This is a book of nine stories about farms and farmers, with programs for leaders of primary classes in the study of rural life around the world. The programs for the different class sessions are most attractive; and any intelligent teacher of children should be able to use them in such a way as to lead boys and girls into an appreciative and sympathetic understanding of rural life in different countries. D. W. R.

CHRIST DOWN EAST. *By R. G. Burnett.* Fleming H. Revell Company, New York. Pp. 160. Price $1.25. This book is a description of social conditions as they exist today in the East London slums. It is also a description of a fine effort being made to meet these conditions in the name of Christ by the East End Mission. The author at the beginning lays down his fundamental proposition that the grace of God is the same today that it has always been. It will still transform lives and save souls. The one flaw in the book is the fact that most of the pages are filled with descriptions of economic conditions and social ministries, and not enough emphasis is laid upon the saving grace of a Crucified and Risen Lord.

R. A. L., Jr.

THE COUNTRY CHURCH IN NORTH CAROLINA: A STUDY OF THE COUNTRY CHURCHES OF NORTH CAROLINA IN RELATION TO THE MATERIAL PROGRESS OF THE STATE. *By Jesse Marvin Ormond.* Duke University Press, Durham, N. C. Pp. x+367. $4.00. This is a new book of great value and ought to claim the attention of all who appreciate rural life and are interested in a constructive program for the welfare of rural communities.

In the first three chapters Dr. Ormond discusses in an interesting way physical and economic conditions, educational progress and religious background of the State of North Carolina. The major part of the book is taken up with the study of the counties and their country churches. Two or three pages are given to each of the one hundred counties, which includes a map of the county on which are located all the country churches with denominations indicated. There is a brief chapter on the study of county groups, and the book closes with a very valuable chapter on the interpretation of the data.

The book should be read by every country preacher, and if he cannot find $4.00 with which to purchase it, he should induce the nearest library to secure it. H. W. McL.

THE ETHICAL RELIGION OF ZOROASTER. *By W. M. Dawson.* The Macmillan Co., New York City. Pp. 271. $2.25. One interested in the study of the Zoroastrian teachings will find in this book a good collection of the *best* which that religion has to offer. Readers of the REVIEW, however, will hardly agree with Dr. Dawson in the early date which he assigns to Zoroaster and his teachings, nor in his belief that "a higher basis of individual ethics will surely not be found; and better results than in the life of the ancient Persians or the more modern Parsis will not be discovered". The book is by no means a full "account of what Zoroaster taught", but only a collection of the more ethically attractive portions of Zoroastrian teachings. The author's work is of little value to informed students of Zoroastrianism, and for the popular reader it will be misleading.

D. W. R.

## SYSTEMATIC THEOLOGY.

GOD IN IDEA AND EXPERIENCE OR THE A PRIORI ELEMENTS OF THE RELIGIOUS CONSCIOUSNESS. An Epistemological Study. *By Rees Griffiths.* Charles Scribner's Sons, New York City. Pp. 293. Price $4.00. Through the above somewhat awesome title we are ushered into the presence of one of the most informing, not to say illuminating, books that has recently issued from the religious press—one, we venture to say, that will be heartily welcomed by all those among us who, amid the distracting responsibilities of the pastoral or professorial

office, are endeavoring to keep in touch, at least in a small way, with the present-day trend and outlook in religious thinking. The theme is one that has been much to the fore of late, viz, *How do we know God?* Directly or indirectly? Mediately or immediately? etc. Dr. Griffiths' writing has, in a degree rarely equaled, the transcendent merit of clearness. And not only of clearness, also of true simplicity. There is something about the very construction of the sentences, as well their unbroken sequence, that carries the mind of the reader along without perceptible let or halt.

Added to this, we find an extraordinary faculty for setting forth or summarizing, without partiality and with great lucidity, the views of other writers. It is not too much to say that readers of some of the notable books referred to, such as those by Hocking, Baillie, Otto, Taylor, *et al.*, will, in some instances at least, come from the perusal of this volume with an even clearer idea of what these writers stand for than was obtained in the first instance from the authors themselves.

The main thesis of the book, as indicated in title and preface, is the *a priori* nature of the religious consciousness. The knowledge of God is immediate, not derived; not based on hypothesis or inference; not to be stated in terms of something else, *e. g.*, of the moral consciousness. It is knowledge immediate, final and absolute.

In the first part of this volume this thesis is maintained critically as against those who maintain that the religious consciousness is in some sense derived. For example, a perfectly devastating criticism is leveled against the so-called Projection Theory of the Psychoanalists. Of even greater interest is Chapter V, in which our author breaks a fearless lance with Dr. John Baillie on the latter's grounding of religion in the moral consciousness.

In the second or constructive part of the book the author's own view is unfolded. While certain acknowledgments are made to Otto, and agreements with that writer noted, the author's main position is, with certain modifications, that set forth by Dr. W. E. Hocking, of Harvard, in his distinguished contribution to the literature of theism published twenty years ago under the title of *The Meaning of God in Human Experience.* In that book Dr. Hocking says (p. 236), "It seems to me, then, that the original source of the knowledge of God is an experience which might be described as an experience of *not being alone in knowing the world,* and especially the world of nature". In other words, we know God in nature, as the Knower of nature along with ourselves.

In the concluding chapter on Faith and Morals our author adopts as substantially his own, and praises in the highest terms the position taken by A. E. Taylor in his notable book, *The Faith of a*

*Moralist* (one of the truly great books of recent years), that morality is grounded in religion.

Altogether, Dr. Griffiths has furnished us with a valuable and readable book. He appends an exceptionally well-selected bibliography.

LeR. G.

THE INTERPRETATION OF RELIGIOUS EXPERIENCE. *By Percy Gardner.* The Cokesbury Press, Nashville, Tenn. $2.00. Pp. 231. A proper interpretation of religious experience is most important. Is it a mere projection of our unfulfilled wishes, a sort of compensation for our thwarted desires, as the Naturalist holds? Is it the source and norm of all theological truth, as the Liberal holds? Shall we minimize its importance in contrast to the historic Revelations of the past, as the Traditionalist contends? The author passes from the mere theistic to a Christian interpretation which stress action rather than belief, life rather than creed. He tends to the more Liberal wing of Gospel interpretation. He accepts the results of the Higher Criticism. But he gives timely words of warning to his modernist brethren, who are often more destructive than constructive. To me the best feature of this book are certain illuminating distinctions in regard to the interpretation of religious experience. He holds, for example, that in modern Christianity there are three tendencies: the institutional, which tends to some form of sacramentarianism, as seen in the Catholic Church; the Spiritual or Pneumatic, found in the Protestant churches; and the purely ethical note embodied in the Unitarian and Quaker movements. Then in treating Christian history he speaks of three great attitudes: the factual or purely objective, scientific interpretation; the humanist, which takes account of the purposes, bias, mental and moral surroundings of the ancient writers; and the spiritual element which sets forth the doctrinal or ideal meaning of the given facts. This is a timely book.

C. V. C.

CHRISTIAN THEOLOGY. *By Russell R. Byrum.* Gospel Trumpet Co., Anderson, Ind. This book reads well, and is well worth reading. It is not marked by great originality, either in method or matter. Indeed, it disclaims originality. This does not discredit the author nor diminish the claim of his book upon our attention. "Christian Theology" is a fresh, up-to-date statement and defence of a great historic faith. It is written from the Arminian standpoint. It is gratifyingly conservative in its spirit and emphasis. The author does not think that the Church has been mistaken as to the fundamentals of its faith. I take pleasure in commending it both to Arminians and Calvinists who want a treatise on Arminian theology. There is much in the book for even a Calvinist to rejoice in.

The author, like Dr. Charles Hodge, holds that the idea of God is innate, being intuitively perceived by the mind in the course of natural development. He believes that "the Christian Scriptures are the divinely inspired Word of God", and fully and ably sets forth the reasons for so believing. After facing the principles and the claims of the evolutionary theory and the evidence adduced in favor of the truth of said principles and claims, our author rejects the theory in all its forms. He thinks that the reasons against it are weightier than the reasons for it. He accepts the doctrine of original sin, though excluding from it the idea of guilt—inconsistently, the Calvinist thinks. How depravity in any degree can consist with innocence the Calvinist cannot see. His Christology is sound, and clearly and strongly expounded. This reviewer was surprised and delighted to find in the book the substitutionary view of Christ's suffering and death. Not all Arminian theologians so construe the death of Christ. The cross, in the thinking of our author, is a revelation of the righteousness of God. "The death of Christ satisfies the divine justice, both essential and administrative." Yet the author denies the doctrine of imputation. The Calvinist does not see how he can hold to substitution without imputation. As Dr. R. A. Webb puts it, substitution and imputation are the Jachin and Boaz—the twin pillars—of the Calvinistic doctrine of atonement. If you take away one, the other falls. For how could Christ come into our position without assuming our obligations?

I might go on specifying features of the book with which a Calvinist finds himself in agreement. Indeed, the Calvinistic reader has a fresh realization of the amount of gospel truth held in common by the great schools of thought known as Arminianism and Calvinism, and this is ground for rejoicing. Yet there is much in the book from which the Calvinist is bound to dissent. This is to be expected. No Arminian can produce a work on theology that would be acceptable to a Calvinist. He would not be an Arminian if he could. We expect Arminians to disagree with Calvinists on such topics as Divine Decrees, Free Will and Predestination, Sin and Atonement, Depravity and Perfection, Justification and Final Perseverance of Saints. This expectation is fulfilled to the reader of this book. The author is sure that Calvinism in its peculiar tenets is wrong, having no sound basis either in Scripture or in reason. He thinks that Arminianism is rapidly occupying the field of theological thought to the exclusion of Calvinism, and ventures the opinion that the characteristic doctrines of Calvinism "cannot long survive in the faith of thinking people"!

Now, while we are not surprised at the author's depreciating and opposing Calvinism, we are surprised at two things. First, that he should describe Calvinists as "unthinking people". I appeal to

history. Second, that our author in this late day should misstate Calvinism in certain of its positions. I shall notice only two or three examples.

Speaking of the original moral nature and state of man, he says: "The Augustinian anthropology holds not only that the nature of man is totally depraved, but that depravity includes demerit and is punishable. Likewise it assumes that original holiness in Adam had ethical value—that it was deserving of reward. Also, as depravity is regarded as absolute determination to evil, so original holiness is held to have been a similar determination of Adam to righteousness."

There are two errors here. Error No. 1: Augustinians do hold that depravity includes demerit and is punishable, but they do not believe and teach that original holiness in Adam had merit and was deserving of reward. Man is the author of his depravity, and is therefore blameable. But the first man was not the author of his holiness, and therefore was not rewardable. Error No. 2: Calvinists hold that depraved man is determined (self-determined) to evil, but not that the primitive man was determined to righteousness, either by himself or God. "Determined" is too strong a word in this connection. Primal man had positive character, with an inclination toward God and goodness, but not determination thereto. The issue proves that point. If the man had been "determined" to righteousness, he would have abode in holiness.

A second instance of misrepresentation of Calvinism is found under the head of depravity. He says that "the theory of total depravity allows no room for degrees of depravity, either natural or acquired". The theory as construed by Calvinists has room in it for degrees of depravity, and they are careful so to explain it. The adjective "total" is unfortunate in that it is ambiguous, but it is not inaccurate. Its reference is to extent, not to degree. It signifies that depravity extends to every part of man's being, affects the total area of man's soul, impairing and disordering every power and function thereof. Let it be said again, though it has been said an uncounted number of times, that "total depravity" in the thought of Calvinists does not mean that all men are equally bad, or that any man is as bad as he can be.

Our author makes another inaccurate statement of Calvinism under the head of the satisfaction of Christ. He says that Calvinism "affirms that Christ suffered the exact amount that all the elect should have suffered for their sins throughout eternity". This charge he makes three times over. Dr. Charles Hodge says that the satisfaction required and actually rendered by Christ was a real and adequate satisfaction. "But," he adds, "He did not suffer either in kind or degree what sinners would have suffered. In value His

sufferings infinitely transcended theirs." This, I take it, is typical Calvinism.

Dr. Byrum's doctrine of justification is a poverty-stricken thing. Justification in his view is mere pardon of past sins. The basis of this justification is Christ's atonement, effected on Calvary. The death of Christ, apart from His life, is the ground of justification. "If by imputation we are righteous because of the active and passive obedience of Christ, two results must follow: (1) that in our justification there is no place for pardon, because it is not possible that both perfect obedience and pardon can be the portion of the same person at one time; (2) that we possess both an active and a passive obedience as the means of our justification, which is twice as much as justice requires. It is absurd to suppose that it is required of us both to obey the law of God and also to suffer the penalty for its violation."

The author makes the mistake of reasoning from the state of man unfallen and innocent. Man fallen and guilty owes a double debt. The primary requirement of law is obedience. Penalty is something added for disobedience, so that the disobedient owes both obedience and penalty. Remission of penalty renders guiltless, but guiltlessness is not righteousness. In justification God declares a man righteous and treats him as righteous. So a justification worthy of the name is grounded in righteousness—"the righteousness of God." The righteousness of God in this connection means the righteousness which Christ achieved as man's representative and redeemer —"The Lord, our Righteousness." He suffered in His obedience, and obeyed in His suffering: "obedient unto death, yea, the death of the cross." His righteousness a seamless robe. Let us not rend it.

Space would fail me to speak further of particular objections. The fundamental objection to Arminianism is that its view of God's agency and man's agency in salvation involves all the results of redemption in uncertainty. It opens the door wide, but it has nothing certain to offer those who enter. On Arminian principles the whole vast scheme of God in Christ might come to naught; for no one should hide from himself that the possible salvation of all men means the possible damnation of every man! Calvinism makes the genius of redemption certainty, while Arminianism makes it contingency.

Before laying down my pen let me say that, while Arminians and Calvinists are wide apart in their theological conceptions and constructions, they are close together in the experience and exercises of religion. It is fair, as Dr. Hodge says, to appeal from theory to practice; from theology to hymnology; from the head to the heart; from what man thinks to what God makes men feel. It is enough to say on this point that Reformed Christians can find nowhere, out of

the Bible, more clear, definite, soul-satisfying expression of their doctrinal views than are to be found in many of the hymns of Arminian churches. As a single example may be cited the following stanzas from John Wesley's "Hymns and Spiritual Songs":

"Join, earth and heaven to bless
The Lord our Righteousness.
The mystery of redemption this,
This the Saviour's strange design—
Man's offence was counted His.
Ours His righteousness divine.

"In Him complete we shine;
His death, His life, is mine;
Fully am I justified,
Free from sin and more than free,
Guiltless, since for me He died;
Righteous, since He lived for me."

J. B. G.

THE EVIDENCE OF IMMORTALITY. *By Don P. Halsey.* The Macmillan Co., New York City. 175 pages. $2.00. When evidence is to be weighed and an opinion rendered, who would be better qualified to do so than one who makes it his daily business! Don P. Halsey, judge of the circuit court of Lynchburg, Va., after years of experience in examining evidence, has gathered up, arranged in proper order, and presented a brief of all available arguments in support of his belief in immortality. His work is thoroughly done, and his opinion framed in such language that the man of the street, for whom he claims to write, can read and understand. He makes no claim to prove his proposition beyond question, only to amass all the supporting inferences, and to demonstrate that belief in immortality is unavoidable in the face of a "preponderance of probabilities". From the nature of God, of man His creature, the analogies of the natural world, the postulates of philosophy, ancient and modern, the hypotheses of science—particularly present day—he draws his testimony, giving due consideration to the evidence contrary to his view, but clearly establishing his case. However, when all the testimony is in, Judge Halsey rightly concludes that a strong probability is "as far as logic and inference can go". "There is a higher faculty—that takes hold of things unseen," he continues, "that hears the voice of the Crucified One" as He says, "Because I live ye shall live also". The book is a notable contribution on an always timely subject.

W. E. D.

ON BEING ALIVE. *By Walter Russell Bowie.* Charles Scribner's Sons, New York City. 252 pages. $2.00. In this little book the author of ten other helpful volumes gives us six well-arranged chapters, and in his usual brilliant style a vast deal of help on the old, old theme of man's search for happiness.

We thank Dr. Bowie for showing us that only a spiritual interpretation of this universe, and all that is in it, and all that concerns it, can properly account for man's sincere desire for the better things of life, his courage, his loyalty and his devotion even unto death. He is in accord with the better class of scientists in his insistence that the search for happiness must be conducted largely in the realm of the intangibles and imponderables of life, and that these are just as real as the values that can be found through the end of a micriscope or telescope.

Church leaders will find his two chapters on "Being Alive to God" and on "Life After Death" of great personal help. In these, as in other chapters, he shows the necessity of seeing with our own eyes and thinking creatively, without stereotype and without prejudice. It is a book that points the way out of the present perplexities, economic morasses and spiritual bewilderment to the land of personal happiness. R. C. L.

STRENGTH OF WILL. *By E. Boyd Barrett.* Richard R. Smith, Inc. $1.50. Pp. 190. Here is a book on the will which every one, young and old, may read with profit and pleasure. It was originally published in this country sixteen years ago and has now been brought up to date in the light of recent psychology. The aim of the book is "to awaken in the individual the ambition to perfect his character and to enrich his personality through the conscious acquisition of a new power". The author contends that the great majority of us have resources of will which we never use. Indeed, we are hardly aware of their presence. These reserves can be disciplined and brought under control, and the author outlines a very simple technique by which this coveted end can be accomplished. T. E. G.

THE TAPROOT OF RELIGION. *By Charles F. Sanders.* The Macmillan Co., New York City. $2.00. Pp. 266. Dr. Sanders begins with the assumption that the fact of religion is universally admitted. And, he says, "An age that boasts of its scientific spirit must seek to explain this sublime phenomenon rather than explain it away". He takes up once more the conflict between science and religion, contending that the two should supplement each other. The argument for an enlightened conservative position in religion is well presented.

T. E. G.

RELIGIOUS ESSAYS: A SEQUEL TO THE IDEA OF THE HOLY. *By Rudolf Otto, translated by Brian Lunn.* Oxford University Press, New York City. Pp. 156. $2.50. The Idea of the Holy, first issued in 1917, is one of the most significant theological works published in the present generation. Its importance grows rather than diminishes with the passing years. The present collection of essays will be of interest chiefly to those who have read the earlier work. They furnish, as indicated in the subtitle, a sequel to the earlier work, supplementing and confirming its great contribution to religious thought. E. T. T.

HAS SCIENCE DISCOVERED GOD? A SYMPOSIUM OF MODERN SCIENTIFIC OPINION. *Edited by Edward H. Cotton.* Thomas Y. Crowell Company, New York. 1931. $3.50. Pp. 58, 308. Dr. Cotton has done a great service in gathering in one volume these representative statements by scientists on the influence of science upon religion, although I do not think he has added anything to the value of the book by his rather incoherent introduction. Kirtley F. Mather opens the book with a splendid paper on the spiritual significance of the evolutionary process. Millikan emphasizes, as do many others, the humility with which science now approaches questions of spiritual reality. One of the most interesting essays is that by Dr. G. T. W. Patrick, Professor of Philosophy at the University of Iowa, who calls himself a behaviorist, but who is certainly not entitled to the recently coined term of "mis-behaviorist", and who says that "the history of evolution . . . bears none of the marks of a wholly mechanistic process since it transcends mechanism at every new step. . . . Some creative agency seems to be at work." Einstein offers a humble, generous and mystical humanism, which carries with it a certain "cosmic religious sense", but which certainly has no real God. William McDougall presents a discussion of religion, coldly scientific and hence not very conclusive, but with rather definite leanings toward theism. Julian Huxley has a characteristic contribution in which in one section he utterly ignores the humility which he expresses in another. He proposes "dismantling the theistic edifice, which will no longer bear the weight of the universe as enlarged by recent science; and attempting to find new outlets for the religious spirit. God, in any but a purely philosophical, and one is almost tempted to say, a Pickwickian, sense, turns out to be a product of the human mind. As an independent or unitary being, active in the affairs of the universe, he does not exist." His grandfather, the great Huxley, would not have made so unqualifiedly dogmatic a statement as that. It is clear that Eddington does not yet speak for all scientists.

The range of opinion on religion in this book is very wide. Only

Einstein and Huxley seem definitely to deny a belief in theism. Still others may have the conception expressed by John Langdon-Davies, the one contributor who is not a scientist, of a God who is "a great artificer, a first-rate mathematician, an artist to the finger tips", but with no personal relation to his creatures Most of them believe in a very liberal Christianity, which means that they accept theism and the Christian ideals for life, but not the specific Christian doctrines. Some of them probably believe, in a personal way and on other grounds than those offered by science, in the sort of supernatural Christianity that to me seems essential. The book gives evidence of the interest that scientists now have in religion, but it bears no less clear testimony to the poverty of a religious belief built up solely or mainly on the basis of science. Has Science Dicovered God? Possibly so. Science must at least say with Millikan that "matter is no longer a mere game of marbles played by a blind man", that the universe cannot be explained on a physical basis, and that we must discern intelligence throughout its workings. Most of the leading scientists think that this intelligence is personal. Many scientists think that on a mere scientific basis we can see something of a loving purpose and a concern for humanity. But the God whom science has discovered is still far less than the God who is revealed to us as the God and Father of our Lord Jesus Christ. The Christian reader rises from a study of this book with the renewed feeling that the science of the future will be even more sympathetic toward a theistic religion, but also with the question forming itself in his mind as to whether, though Christianity's difficulty in the past was with a science that was materialistic, Christianity's difficulty in the future may be with a rationalistic and insufficient idealism. J. J. M.

SCIENCE AND FIRST PRINCIPLES. *By F. S. C. Northrop.* The Macmillan Company, New York. 1931. Pp. 14, 299. $3.00. In reading recent books on the pronouncements of science it is important to recognize that there is no unanimity among scientists as to the philosophical implications of their facts. Einstein, Whitehead and Eddington would perforce agree on the scientific discoveries of the past quarter century, and also in general upon the theories that group those facts, but the three have radically differing philosophies of science. One of the most interesting and valuable features of Professor Northrop's book is his analysis of Greek scientific thought and his demonstration of the fact that the three great scientific philosophies of Greece, the physical theory of Parmenides and Leucippos, the ideal theory of Plato and the functional theory of Aristotle, reappear today as explanations of the much richer mass of modern scientific data in the physical philosophy of Einstein, the mathematical philosophy of Eddington and the functional philosophy

of Whitehead. His book is an effort to show the adequacy of a revised physical philosophy to include the whole of nature. He has pretty well convinced me of the inadequacy of the Platonic and mathematical theory as developed by Eddington, Jeans and others, and also of its latent skepticism. A philosophy that inevitably tends toward the skepticism of pure idealism, even though it has some harsh words to say against materialism, must eventually withdraw the hope that it holds out to religion and must at least cut the ground out from under historical Christianity. The service of Eddington and Jeans to Christian faith is mainly negative. But such study as I am able to give to Northrop's rehabilitation of the physical theory forces me to realize that it, too, is completely inadequate for science or for religion. Either of these theories is an undue simplification, an effort to meet the problem as to how spirit can affect matter and set it in motion by denying one element of the problem. It is possible that such failures must send us to Whitehead with his Aristotelian solution, which in its dualism seeks to do justice to all elements of the problem of the universe. Or it is even more possible that so far all the efforts of the best minds of our age are inadequate for the formation of a complete philosophy of the universe.

Professor Northrop's analysis of the history of scientific thought is brilliant; his presentation in two long chapters of the essential features of the theories of relativity and of quantum and wave mechanics, while difficult, is fascinating; and his criticisms of the various scientific philosophies are acute. But, as is so often the case, his own positive contribution is not so effective.

But the significance of the book is not affected by its fanciful theological excrescences. Its value is in its survey of scientific thought, its keen criticisms, and its effort to think through the fundamental ideas of a scientific philosophy. It is a book that should be read by students of theology, for the philosophy of the future cannot go untouched by the results of science, nor can our theological thinking remain unaffected. And it will not be easy for us to fight, correct or use what we do not understand. J. J. M.

THE UNIVERSE WITHIN US. *By R. O. P. Taylor.* Richard R. Smith, Inc., New York. 1931. Pp. 168. $2.00. Dr. Taylor gives us here in popular and interesting fashion a brief survey of the spiritual values revealed by modern science. He shows how our view of the universe has been immeasurably enlarged both in a macrocosmic and in a microcosmic direction, and argues that while the one development has magnified our conception of the power and glory of God the other has balanced it with such a knowledge of the minute-

ness of His activities that it is even more reasonable for us to believe in His personal interest in His children. Similarly he shows that this enlargement of the universe, instead of belittling man, has raised him to a position of even greater significance as the only being in the universe who can follow the purposes of God and who can know and master his environment. The book is easy and pleasant reading and has a great deal of valuable illustrative material for lectures and sermons. J. J. M.

GOD AND THE UNIVERSE. *Edited by J. Lewis May.* Lincoln McVeagh, the Dial Press, New York. Pp. 209. $2.50. In addition to an attractive introduction by the editor, this book contains three helpful chapters, setting forth the Christian position in regard to present-day science, by the Rev. S. C. Carpenter, chaplain to the King and master of the temple; by Father M. C. D'Arcy, of Camion Hall, Oxford; and the Rev. Professor Lee Woolf, of New College, London.

These three men are thoroughly familiar with the conclusions, processes, and writings of all the modern scientists. All of them, above all else, are especially impressed with the modesty of the best men of the scientific world. They are careful to show that analysis and valuation are two entirely different things; that because science deals with the quantitative fields and the tangible things, scientists lay down no laws for science of theology and the art of religion. There is therefore no conflict between religion and science, though of course there is the well-known conflict between knowledge and ignorance. There is every reason why a Christian may be thoroughly scientic and hold firmly to his belief in God, Christ and the Holy Spirit. In fact, as Professor Woolf points out, modern science seems to ask with urgency for larger and loftier conceptions of God that have yet been commonly current among men.

We can think right at the moment of no better book to place in the hands of young or older people who are asking questions about the Christian view of science. R. C. L.

THE GREAT AMPHIBIUM. *By Joseph Needham.* Charles Scribner's Sons, New York City. Pp. 180. Price $1.75. This is not the ordinary book on religion and science in which the difficulties are smoothed out into a mere matter of misunderstanding or over-emphasis. The difficulty is rooted deep in the fact of the contrary, although not contradictory, natures of religion and of science. Being a thorough-going scientist and at the same time a definite believer in the validity of the religious experience, the author feels that the approaches to life of science and of religion are so diverse and the

sections of reality which they abstract from the total universe so different that there must be much more thought and labor before we can synthesize them, if indeed we can be sure of ever doing it. His temporary solution consists in the recognition in each individual's life of the importance of both outlooks, in the recognition by workers in each realm of the validity of the other, and in a skepticism as to too much dogmatism in either realm.

The book is the product of a rich and penetrating mind. In the best sense it is a thought-provoking book. It has an added interest to the present reviewer because, unlike most recent books in this field, its material largely comes not from physics but from biology.

J. J. M.

THE NEW DIMENSIONS OF RELIGION. *By Allyn K. Foster.* The Macmillan Company, New York City. Pp. 10, 291. $2.00. Dr. Foster has specialized for many years in presenting to students the interrelations of religion with the various fields of modern thought. Those who have heard him before student groups know that he has a unique gift for such work. This book gathers the cream of his talks to students. And because those talks were effective the book offers much material that is helpful to a minister both for his thinking and for his preaching to thoughtful young people today. J. J. M.

THE INDISPENSABLE SOUL. *By William H. Crawshaw.* The Macmillan Company, New York City. Pp. 315. $2.50. This book is an attempt to state in the light of science and against materialism and mechanism the necessity of believing in free spiritual personality. And it is well done. In addition to this primary theme the author covers in an interesting way the nature of personality and the grounds for belief in immortality. J. J. M.

THE NEW FREEDOM IN THE NATURAL ORDER. *By Charles F. Wishart.* The Macmillan Co., New York. 1931. Pp. 263. Price $2.50. This volume contains fifteen sermons, or addresses, directed primarily to meet the spiritual needs of students who are bewildered by the mechanistic philosophies and current cynicism on many a college campus and in many a college class room. Dr. Wishart, with his broad experience, both in the pulpit and now as president of Wooster College, is eminently fitted to take the part of "liaison officer between the campus and the church". He seeks to justify the fundamentals of Christianity and present their social implications for students whose burning questions seem to be, "What can an intelligent man believe, and is there anything which in the end is worthwhile"?

The style is popular and pleasing and his illustrations from familiar realms of literature are striking. Many a penetrating sentence will linger long in the memory of the reader. J. B. B.

THE BASIS OF EVOLUTIONARY FAITH: A CRITIQUE OF THE THEORY OF EVOLUTION. *By Rev. Floyd E. Hamilton, Th. M.* Published by James Clarke & Company, Limited, London. Obtainable from "Christianity Today", Philadelphia. Pp. 222. $1.50. The author of this book tells us that he grew up and was educated in an atmosphere where the opinions of Scientists were respected, and where evolution was "one of the foundation stones of the various sciences"; but that a study of facts had driven him to give up a long-cherished prejudice in favor of evolution. "It is the hope of the author that many readers whose faith in Christ has been weakened or destroyed by anti-Christian evolutionary teaching may be led to see the weakness in the evidence in favor of evolution and may recover faith in God, in Christ, God's Son, and in the unchangeable facts of the Christian religion."

In setting forth the present status of evolution, he says that as much as thirty years ago Scientists had become convinced of the truth of evolution, and had proceeded to build "a number of sciences on it, which today can hardly be taught on any other basis than that of the assumption of the truth of evolution"; that during the last two decades, however, the original Darwinian theory as to the origin of species has been generally abandoned under the influence of discoveries in cytology and genetics and degeneration; that the cause of evolution is no longer declared with any show of logic. Scientists "hold it on faith" He shows that, denying that God is the cause of this wonderful world, they have been unable to discover any other adequate cause, that they have fallen into a condition of paralysis on the subject.

He discusses a half-dozen or more lines of evidence which have been supposed to support the doctrine of naturalistic evolution. He seems to be disposed to deal fairly with these. He was evidently at one time quite favorable to the claims of evolution and ready to seek for a reconciliation of a phase (only more or less clearly defined type) of evolution, and a possible form of Christianity (or neo-Christianity). But he possesses no mean powers of thought. He has thought through both subjects—Evolution and the Christian system—and has come out as an able defender of the system of the Bible. His book would be a worthy text-book in all good Christian colleges. It should be introduced widely in the United States, as well as in Great Britain. It is as interesting as it is strong. T. C. J.

March 5, 1932.

## PRACTICAL THEOLOGY.

EDUCATION IN CHURCH MUSIC. *By Karl Pomeroy Harrington.* The Century Company, New York. 1931. 167 pages. $2.00. This book contains a remarkable combination of features for which a student would be compelled to search through a whole library of works on church music. The author's sources are numerous and authoritative, and he reveals a rare mastery of them together with a gift of packing much into little space. In his preface he says the book is "designed to help ministers, choir directors, organists, congregations and young singers to know what is worth while in church music and how to attain it". As one reads it the impression comes that here is a wealth of guidance for practical training of choirs which multitudes of well-meaning musical leaders are looking for to save them from despair in their many problems. It is an excellent text-book for a musical training class, containing fifteen chapters, some of which might be combined to accommodate the lessons to twelve, or even ten, periods. About forty pages are given to the chapter on "Historical Studies", which alone abundantly repays the reader for his study of the book. It is well indexed, handy in size, and large, readable text. T. M. C.

CHRISTIAN WORSHIP FOR AMERICAN YOUTH. *By Laura Armstrong Athearn.* The Century Co., New York. 1931. Pp. 361. $2.50. The author of this book is an artist. But this artist has also worked with youth and understands their religious impulses. She knows, too, our need as we try to help them worship. The book is in three unequal parts. First, there is a discussion—clear and satisfying—of what worship is, its meaning to youth, its dependence upon the right atmosphere and the materials and methods that are necessary for its effectiveness. The second part examines more particularly the various elements in worship—Scripture, prayer, music. The chapter on "Art in the Service of Worship" is excellent. Section 3 puts the theories and the elements of worship together into twenty-two living worship services. You close the book feeling that youth must worship, that they will worship, if we who lead them can help aright. Through study under such direction as this it can be done! W. T. T.

THE CHURCH LIBRARY. *By Elizabeth Louisa Foote, B. L. S.* The Abingdon Press, New York. 1931. Pp. 63. 75 cents. Yesterday we thought in terms of the Sunday-school library, and had begun to wonder whether or not we could dispense with it. Today we speak of the Church library, containing books that meet the needs of all the workers, and realize that it is a necessity. This manual is com-

pact and complete, giving just what the librarian needs to know from the type of books to order to their cataloguing and arrangement on the shelves. W. T. T.

PSYCHOLOGY OF RELIGION. *By E. S. Waterhouse.* Richard R. Smith, Inc., New York. 1931. Pp. 232. $2.00. Here is something new under the sun—a book on the psychology of religion that is at the same time popular, scholarly and conservative. For years Dr. Waterhouse has been writing and teaching in this field, and is a master in it. In this book he has given us a series of eighteen radio addresses which deal with the principal topics ordinarily discussed in this department. Sin, conversion, faith, conscience, mysticism, temptation and many other subjects are illuminated by his clear thinking. It is just the kind of book for a man who wishes a simple introduction to this important and difficult subject. W. T. T.

OPEN DOORS IN RELIGIOUS EDUCATION. *By John W. Suter, Jr.* Richard R. Smith, Inc., New York. 1931. Pp. 128. $1.25. Dr. Suter, who is director of religious education of the Protestant Episcopal Church, writes with a charm and beauty of style that make his books literary gems. But, better still, behind the magic of his words there is mature thinking, and a deep devotion to the realities of our faith. He is able, therefore, to sift out the best from the new and add it to the eternal values of the old as he treats worship, creativity, authority and some of the other problems that so sorely perplex those who are trying to serve children and youth. So sane a blending of points of view must tend to disarm the prejudice of those who are afraid of religious education, and to restrain some who, enamoured of this "modern" approach, are in danger of mistaking change for progress. Inimitable in his "parable of the greenhouse", which shows that as the gardener must obey the laws of seed and soil and sunshine, so must those who work with life be mindful of the laws of moral and spiritual growth—for both are the laws of God! There should be some way to make every minister and Sunday-school worker read a book like this. W. T. T.

THE APPROACH TO RELIGIOUS EDUCATION. *By B. A. Yeaxlee.* The Macmillan Co., New York City. Pp. 142. $1.50. Religious Education in recent years has been subjected to such a wide variety of confusing and fragmentary interpretations that for thousands it has ceased to have any definite connotation. The explanation lies in the fact that we have been without an adequate and clearly written philosophy of Christian Nurture which faces squarely the rapid recent changes in the social order. The author of this compact little volume has fairly succeeded in supplying this long-felt need.

The possibilities as well as the limitations of modern biology, psychology and the physical sciences, in their relation to the development of spiritual life and the teaching of religious truth, are carefully analyzed. The emphasis put upon the Bible as the heart of Christian teaching is refreshing. And the final chapter on the vocation and training of the teacher offers a stimulating challenge to all those who are interested in the task of religious instruction. In its courageous and reverent attack upon difficult problems, the book is in striking contrast with much of the superficial writing in the field of Religious Education today The thoughtful pastor or layman will find it worth reading. P. H. G., Jr.

THE CHARACTER OUTCOME OF PRESENT-DAY RELIGION. *By George Herbert Betts.* The Abingdon Press, New York City. 1931. Pp. 117. $1.25. The author wanted to know what a sample of the intelligent and competent leaders in the church thought about the following questions. (1) Do our churches today teach and preach a religion that can effectively influence conduct and character? (2) If they do, why is it not working better to that end? To secure light upon this matter he submitted them to one thousand persons, ministers, directors of religious education, organization leaders of the church, professors and laymen, all of whom had been invited to attend the Northwestern University conference on religion and conduct held late in 1929. Three hundred of these replied to the questionnaire and two hundred and fifty-eight were definite enough for satisfactory tabulation. This monograph is his report upon these replies and his own reaction to them. It may provoke its readers to thought. If so, it will have done, perhaps, all that its author desired.

E. B. P.

SUPERVISION OF RELIGIOUS EDUCATION. *By Ernest John Chave.* The University of Chicago Press, Chicago, Ill. 1931. The book here reviewed presents perhaps the most thorough study of supervision in religious education that has yet come from the press. It offers a wealth of schedules for testing the various teaching operations and situations, and gives many helpful suggestions as to how the supervisor should proceed to work with the teacher in such a way as to produce permanent improvement. Pastors, directors of religious education and experienced departmental superintendents who desire to help younger teachers will find the book valuable. It is intended primarily to apply to religious education in the church, but is conscious of the work of supervision in such organizations as the Y. M. and Y. W. C. A. and in community enterprises. E. B. P.

JESUS IN OUR TEACHING. *By Clarence Tucker Craig.* The Abingdon Press, New York City. 1931. Pp. 146. $1.50. The author attempts in a brief one hundred and twenty pages to reconstruct the historical Jesus, and to point out what modern values this Jesus has for each age group that is taught within the Church School. His book is intended to state in brief compass the status of research about Jesus and then to provide some suggestions as to the practical use of these results. E. B. P.

EDUCATIONAL PSYCHOLOGY. *By W. C. Trow.* The Houghton-Mifflin Company, New York City. 1931. Pp. 504. A number of excellent text-books in the field of educational psychology have been published in the last few years. The volume under consideration compares favorably with the best of the group. The conventional topics subsumed under the head of educational psychology are treated in a careful and comprehensive manner. In addition, the pages of the book reveal a wealth of recent experimental data, much of it serving to modify sweeping and dogmatic statements of a few years ago. The author, while frankly stating that the recurrent theme of the text is *Adjustment*, maintains nevertheless that he is a partisan of no particular psychological sect. Impartial reading brings to light a fair amount of evidence to substantiate this claim. For example, one finds, among other things, an honest evaluation of the contribution of psychoanalysis; a decent discussion of the findings of the Gestalt school; and in the same connection a keen criticism of Thorndike's "trial and error" learning. A purely mechanistic basis for the explanation of all behavior is definitely repudiated. (P. 26.)

Three features of the book merit more than passing notice. One is the splendid bibliography with suggested "Readings"—a valuable aid to anyone attempting to teach the subject. Another is the large number of apt illustrations which lighten a style that would otherwise be heavily technical. And the third is the chapter on "Social Learning and Character Education", which describes the rapid advance of experimental work in this direction, as illustrated by the pioneer efforts of such men as Hartshorne and May.

Trow in this one volume text-book has brought educational psychology down to date. P. H. E., Jr.

GIVING THE MEN A CHANCE. *By William F. Weir.* Presbyterian College of Christian Education, Chicago, Ill. The author of this book has been the General Secretary of the Men's Work for the Presbyterian Church, U. S. A., since 1916, and actively associated with the development of the whole movement of Men's Work. He speaks with authority on this subject, which he knows, and which is dear to his heart.

In twelve well-written chapters he makes out a convincing case for definite, organized Men's Work, with regular programs and specific tasks along denominational lines. He feels that the men have been neglected; that they are ready to work and want a chance; that the church needs the active, organized service of all her man power, and that there is a great undeveloped field along this line. The book is written primarily to stimulate interest in Men's Work, and to suggest how it can be made a success. Most pastors reading the volume will search their consciences to determine whether they have not neglected a great opportunity and will be stimulated to more faithful efforts along this line. Every pastor should read this book. J. A. MacL.

THE CLINIC OF A CLERIC. *By W. A. Cameron.* Ray Long and Richard R. Smith, Inc., New York. Pp. 249. $2.00. The motive of this book is found in the introductory chapter, "Clinic and Confessional", in which the author takes the position that most men and women must have some one to whom they can confess their difficulties and whom they feel is taking a personal interest in them. That for the lack of finding this in the Church and its ministry many are turning to other sources, especially to the doctors' offices. He is urging this cure of souls upon all ministers—to seek to put oneself in the other's place with a real sympathy, keeping open heart for the mentally and spiritually outcast and perplexed.

He then discusses in sixteen chapters such subjects as Thought Control, The Best Mind Cure, Fear, Failure, Worry, Temptation, Suffering, Escaping the Past, Facing the Future, etc. The book is valuable as suggesting how these things have been helpfully dealt with by a successful minister. E. T.

PERSONAL PROBLEMS OF CONDUCT AND RELIGION. *By John G. McKenzie.* The Macmillan Company, New York. Pp. 144. Price $1.25. This is a very practical little book by the author of *Souls in the Making.* Each of the twenty chapters describes an actual problem encountered by Dr. McKenzie in his clinic of souls, together with a technique, based on psychological theory, for dealing with the problem. It covers a variety of topics ranging all the way from "The Psychology of Sleeplessness" to the question, "Does Christianity Need Christ"? and will be found helpful in solving difficulties of religious belief and moral conflict. J. A. R.

THE EXPOSITOR'S MINISTERS' ANNUAL. *Compiled and Edited by Joseph McCray Ramsey, Editor of "The Expositor".* Fleming H. Revell Co., New York. Pp. 620. Price $2.50. This book contains, for each Sunday in 1932, a suggested order of service, full outlines

for morning and evening sermons, notes on the International Sunday-school lesson, together with sermons for mid-week, for Juniors and for children. The passages of Scripture used are well indexed.

J. A. R.

TWENTY-ONE. *By Erdman Harris.* Pp. 207. Ray Long and Richard R. Smith. 1931. Price $1.50. The aim of this book is excellent—to introduce boys to the problems and possibilities of manhood. It can be recommended highly for leaders of young people. One wishes that it could also be recommended for young men themselves everywhere, for that was the writer's intention; but in the reviewer's judgment this would be unwise. Three distinct bars to such a wholesale commendation must be mentioned. First, it is not written from a distinctively Christian viewpoint, though it coincides with it in many areas. Second, its usefulness is confined principally to the upper economic levels of society. And in the third place, one feels that the chapter on sex has been rather bungled—certainly it represents a viewpoint which in several ways is repugnant to most of the people served by our Church.

K. J. F.

IF WE WERE CHRISTIANS. *By E. M. Lawrence Gould.* E. P. Dutton & Company, New York. Pp. 135. $1.25. The title of this little book raises the presumption against it. We presume, before opening the book, that either we are to submit ourselves to much caustic criticism for failing to live up to our Christian profession, or that we are going to be compelled to do some hard thinking. And who wants to think?

Well, the author does make us think, but he does it so lovingly, convincingly and effectively that you really like it. It is a book on Christianizing the Social Order. That is the big theme that Walter Rauschenbusch started us thinking about a generation ago, and that is now the livest theme for teaching, preaching, living that a Christian, devoted to Christ, can study. Mr. Gould, the author, is pastor of the Church of the Neighborhood, Brooklyn Heights, New York. He is widely read, keenly alert and culturally capable. He presents in a clear, concise, helpful and convincing way the themes of Christianity, self-denial, our mission in life, property, sex and marriage, the home, neighbors, the Church, the Social Order, pleasure, temptation, evil, fear, death and the challenge to try the Christian philosophy of life. This is a good book on Christianity at work in the Social Order. It is well worth readng.

R. C. L.

EFFECTS OF ALCOHOLIC DRINNS: A REVIEW. *By Emma L. Benedict Transeau.* Scientific Temperance Federation, Boston, Mass. Pp. 87. $1.00. We have in this book a careful, accurate summary of

the modern scientific evidence against alcohol. Every statement is supported by reference to reliable authorities. Especially valuable is the cumulative evidence marshalled against moderate drinking and light wines and beers. It is an excellent book for those who wish careful, sober arguments regarding the effect of alcohol on the individual and on society. E. T. T.

CHALLENGED. *By Caroline Atwater Mason.* Fleming H. Revell & Company. Pp. 100. Price $1.00. This is a spirited, sparkling and sprightly story, dealing with the greatest moral issue confronting the American people today—Prohibition. If you wonder why the daily press is wet in editorials and headlines and news space, read this book! If you want the real facts about the propaganda for repeal of the Eighteenth Amendment, read this book! If you are somewhat discouraged about the present temperance situation, read this book! R. A. L., Jr.

## HOMILETICAL AND DEVOTIONAL.

JESUS CAME PREACHING. *By George A. Buttrick.* Charles Scribner's Sons, New York City. 1931. Pp. 218. Price $2.50. This volume of lectures on preaching is an inspiring book. Every minister will want a copy. It bears re-reading and careful digesting. It is supremely a treatise for the times. It glows with spiritual vigor and optimism. It possesses the vigor of a Spirit facing a superhuman task. It breathes the optimism of a great assurance. These lectures were delivered at Yale Divinity School, under the Lyman Beecher Foundation in April, 1931. It is worthy of high rank among the volumes produced through this lectureship. Dr. Buttrick faces the skepticism now directed against Christian authority and points out the facts that reveal Christianity's unique opportunity for serving this day and generation. He declares that the collective mind of today is in revolt, skeptical and scientific, and that preaching, to be effective, must deal with the world of reality, not of imagination. He declares, "Beneath the crackling brilliance of American success, there lives a pathetic wistfulness. The treasure chest of the world has become a box of vanities—meanwhile the only Holy Land is the fact of Christ and the saving mystery of the Cross." P. 137. This book ought to be in every Southern Presbyterian minister's suitcase when he starts off for vacation this summer. J. B. B.

THE MINISTER, THE METHOD, AND THE MESSAGE. *By Harold Adye Prichard.* Charles Scribner's Sons, New York. 1932. $2.50. Pp. 298. The two-thirds of this book, which deals with "The Minister and the Method", is fresh, thought provoking and stimulating. I have not read many books on homiletics published in recent years

which I enjoyed as much. In the second third of the book, under "The Method", the author has secured from nine outstanding present-day ministers such as Drs. Henry Sloane Coffin, Howard Chandler Robbins, George Gregg Stewart and Walter Russell Bowie, a statement in their own words of how they prepare and deliver their messages. Such first-hand information is, of course, both interesting and valuable. When the author handles "The Message" there is a feeling of indefiniteness that in my judgment makes this part of the book inferior to that which has gone before. In spite of this limitation I think the book richly repays reading and should be of value especially to our younger ministers. B. R. L., Jr.

CYCLOPEDIA OF EVANGELISM. *By Charles L. Goodell.* Ray Long and Richard R. Smith. Pp. 129. Price $1.00. The title is misleading. The book is not a Cyclopedia. It is neither exhaustive in its treatment nor alphabetical in its arrangement. It is a reprint of three of Dr. Goodell's most popular books, *Heralds of a Passion, What Are You Worth?* and *Pastor and Evangelist.* Because this is a literary "three-in-one" there are repetitions, but the incidents are so characteristically fine that we scarcely mind reading them a second time. The reprint is one of the "Anvil Series" of $1.00 books. To one who does not already possess them, this is a real book bargain--three splendid books for less than the price of one!

R. A. L., Jr.

THE PREACHER AS MAN OF LETTERS. *By Richard Roberts.* The Abingdon Press, New York City. Pp. 212. Price $1.50. The author's thesis is that since the preacher has to use the English language as an instrument, he should be able to us it well. In order to use it well he must make himself familiar with the masters of English style. This book opens up the way. It would be an excellent book for parallel reading in the course of homiletics. R. F. C.

CONTEMPORARY PREACHING. *Edited by G. Bromley Oxnam.* The Abingdon Press, New York. Pp. 256. $2.00. This book contains a series of lectures delivered before the Boston School of Theology in 1930. For one who desires to see the trend of contemporary preaching in the North, and the advice which its leaders are giving to theological students, I would commend this book. B. R. L. Jr.

CHRIST'S CHALLENGE. *By Charles Forbes Taylor.* Fleming H. Revell Company, New York. 152 pages. $1.50. Charles Forbes Taylor gives us here his fourth volume of evangelistic addresses. They are scriptural and are marked throughout with fervency of spirit and true evangelical fire. J. L. F.

THE HIGHWAY TO GOD. *By H. R. Mackintosh.* Charles Scribner's Sons, New York City. Pp. 253. $2.75. This volume contains twenty-one sermons, by the distinguished Professor of Theology in New College, Edinburgh. The scholarly teacher and author and lecturer is also a first-class preacher and master of the art of homiletics. The sermons are all good. They are typical of Scotland's best preaching today. J. A. MacL.

CHARGE THAT TO MY ACCOUNT. *By Dr. H. A. Ironside.* The Bible Institute Colportage Association, Chicago, III. Price 75 cents. Pp. 122. In this little volume, that is most readable and which sounds with trumpet clarity the message of the blessed Gospel, Dr. Ironside is a skillful and devoted searcher for souls. His treatment of Scripture is very arresting, is clear cut and charged with interest. Apt illustrations from his own life and other sources are constantly adduced to enrich and deepen the current of the book. Ministers of the Gospel will find their own faith deepened and the central purpose of their ministry made clear and fresh again in reading this challenging and helpful work. It is sound and searching and, therefore, will prove an unfailing blessing to every soul that comes within the range of its call. S. M. G.

THE UNIVERSE WITHIN. *By Frederick F. Shannon.* Fleming H. Revell Co., New York. Pp. 186. $1.50. Another volume of sermons by the brilliant minister of Central Church, Chicago, a pulpit made famous by the ministry of David Swing, Newell Dwight Hillis and Frank Gunsaulus. Dr. Shannon upholds the high standard of preaching. You will be intrigued by the preacher's facility in illustration. He finds sermons, if not in stones, at least in the commonplace incidents of daily life. Brilliant language, thoughtful discussions; interesting to persons of culture and wide reading. G. L. B.

HE WHOM A DREAM HATH POSSESSED: SOME ASPECTS OF THE ART OF RELIGIOUS LIVING. *By John Knox.* Ray Long and Richard R. Smith, Inc., New York. Pp. 121. $1.25. The author is the minister of Fisk University. He writes unusually well, with clearness, force and beauty. He touches on themes such as Faith, Peace, Freedom, Appreciation and Victory. The whole treatment is decidedly modernistic, but, though the reader will find a good deal more of the new psychology than of the old theology, there is a note of hope and courage which he will welcome. J. D.

VICTORIOUS CHRISTIANITY. *By Samuel Graham Neil, D. D.* Fleming H. Revell Company, New York. Pp. 192. $1.50. This is a collection of nine addresses dealing with the various aspects of the work

of the ministry and of the Church. The style is largely hortatory and the book abounds in illustrations, poems and prose quotations. There is a distinct evangelistic note throughout its pages and much sound advice both to preachers and laymen. B. H. L., Jr.

THE LUTHERAN HOUR. *By Walter A. Maier.* Concordia Publishing House, St. Louis, Mo. 324 pages. $2.00. On October 2, 1930, the Lutheran Laymen's League in Missouri Synod launched one of the greatest missionary offenses ever waged in the Christian Church when the initial Lutheran Hour, the first of a long series of radio programs exalting the crucified and risen Saviour, was broadcast over a coast-to-coast network of thirty-six stations. This book, "The Lutheran Hour", was published in answer to the unnumbered spontaneous letters containing requests for copies of the various addresses. It contains thirty-seven deeply spiritual, warmly evangelistic, logical, scholarly and powerful messages on the truths of Scripture interpreted to meet the problems of our modern life. J. L. F.

SERMONS I HAVE PREACHED TO YOUNG PEOPLE. *Edited by S. A. Weston.* The Pilgrim Press, Boston, Mass. Pp. 160. $1.70. Dr. Weston asked each of sixteen outstanding ministers the sermon he had preached which was most representative of his message to young people. This book is the result. It is instructive as a guide to better understanding of the young people of today. And challengeing, because different. G. L. B.

CHILDREN'S WORSHIP STORY SERMONS. *By Hugh T. Kerr, D. D.* Fleming H. Revell & Company. Pp. 190. Price $1.50. Dr. Kerr is a past Master in the art of preaching to children, and another volume of his "Story-Sermons" will be welcomed by all who deal with and teach and preach to children. R. A. L., Jr.

A LAMP UNTO MY FEET. *By John R. Gunn.* Ray Long and Richard R. Smith. Pp. 177. Price $1.50. This book consists of one hundred sermonettes, or three minute sermons, as the author calls them. All are good, some are extraordinarily suggestive and helpful. I found in them more than one text for a sermon, and more than one sermon outline. R. A. L., Jr.

FOR TIMES OF CRISIS. *By Ilion T. Jones.* The Westminster Press, Philadelphia, Pa. Pp. 113. This is one of the finest arranged, one of the most helpful, books of Scripture readings, for private devotions, for family worship that I have seen. It presents a collation of Bible passages, in handy form, for immediate use, fitted for modern

needs. The author hopes that it will provide a better therapeutic literature than that found in the many modern cults which are appealing to members of the Christian churches. E. T. T.

A Book of Prayers for Students. Richard R. Smith, Inc., New York City. Pp. 200. $1.25. I have used many books of prayers, but none that I can recall so helpful as this. It is called a Book of Prayers for Students, but it is a book for all Christians. Many of the prayers are cast into liturgical forms, but this fact does not impair its usefulness for members of the non-liturgical churches. The first edition of the book appeared in 1915. The fact that it now appears in its fourth edition is an indication of its worth.

E. T. T.

Quiet Moments. *By J. Hardwick.* Richard R. Smith, Inc., New York City. This is a little booklet that can be slipped easily into the pocket. It offers for each day of the year a verse of Scripture, followed by a short comment. The tone is evangelical, conservative.

E. T. T.

UNION SEMINARY REVIEW

Vol. XLIII. JULY, 1932. No. 4.

# NEEDED EMPHASES IN THE CHURCH OF TO-DAY.

*An Article Written for the Union Seminary Review*

By Rev. Prof. William Adams Brown.

## I. Introduction.

Twenty-five years ago I contributed to the *American Journal of Theology*[1] an article on "Changes in the Theology of American Presbyterianism". It has been suggested to me by the Editor of this Review that the changes which have taken place during the quarter of a century that has intervened make a second article on the same general theme appropriate.

Momentous, certainly, these changes have been. When one passes in review the more important factors which have been operative during the period since 1906, one is amazed by their number and magnitude. It is a period which includes the great war and the social and economic collapse which has been its aftermath. It has witnessed the growing secularization of education, with its challenge to Christian missions at home and abroad. It has seen the foundation of the League of Nations, with its attempt to organize the nations on a world-wide scale for co-operation in the tasks of peace. But at the same time it has seen the recrudescence of an aggressive nationalism not only in the European countries whose boundaries have been changed by the Treaty of Versailles, but in countries like China, India and Turkey, which we had been accustomed to regard as content to follow Western leadership in their economic and political life. Not least important, it has witnessed the altered status of women, both in the economic and political fields,

[1] July, 1906.

with its effects in the rise of a host of new problems affecting marriage, the home and the upbringing of children.

In the church, too, there have been significant developments. To mention only some of the more outstanding: The years from 1906 to 1931 have included the modernist-fundamentalist controversy, with its sharpening of the issues at stake between those who believe in Christianity as a revealed religion with supernatural authority and those who regard it simply as one among other forms of man's aspiration after a higher life. They have seen the rise of the social gospel[2], with its effort to make Christian principles controlling in all phases of man's economic and political life, and its challenge by an aggressive Communism which rejects all religious sanctions and plants itself squarely upon economic necessity as the supreme law. They have seen great strides made in the movement for Christian unity, both as it affects churches of similar tradition and heritage, like the two great branches of Scottish Presbyterianism, and as it affects bodies which differ widely in doctrine and polity, as witnessed by the successful creation of the United Church of Canada and the still more ambitious movement for the United Church of South India. It would be strange indeed if changes such as these did not register their effects in the theology and still more in the general outlook and spirit of the American Presbyterian churches.

Yet when one considers the history of these churches during the last quarter of a century there is little that is dramatic that strikes the eye. There has been no event comparable in its appeal to the imagination to the reunion of 1870 or the trial of Dr. Briggs twenty-two years later. There has been controversy, indeed, some of it bitter controversy, as in the debate which led to the Auburn Affirmation of 1923 and the subsequent withdrawal of Dr. Machen from Princeton. There have been interesting experiments in the social application of

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[2]While it is true that in its origin the Social Gospel goes back much farther, having its representatives in Charles Kingsley and other British socialists of the latter half of the last century, its rise and rapid spread in the United States falls almost wholly within the present century.

the gospel, such as those carried on by the Northern Presbyterian Church in the field of home missions under the leadership of Dr. Charles L. Thompson. But for the most part the history of the American Presbyterian churches during the past twenty-five years has been one of quiet growth, in which the tendencies which were operative during the preceding half century have worked out their appropriate consequences.

Yet though the history of American Presbyterianism in the period under review has been outwardly uneventful, under the surface powerful influences have been at work, whose portent for the future we are not yet able to forecast. Like their fellow-Christians of other names, American Presbyterians have been exposed to the titanic forces which have been changing the face of our world and confronting us, as we are coming to see more clearly every day, with problems of unexemplified magnitude and difficulty. Face to face with these problems, what is the church to do? This is a question which concerns not Presbyterians only but the whole Christian family.

Under the circumstances there seems little point in duplicating the article which I wrote twenty-five years ago, which was confined to matters of interest to Presbyterians. What concerns us to-day, I repeat, is the tasks which face our common Christianity. When we have considered these we shall be in a position to discuss intelligently the special opportunity and responsibility of the Presbyterian churches.

As I see it there are three major emphases which are needed in the church to-day. One is an emphasis upon the fact of God's revelation through Christ as distinct from the theories by which we try to define and to explain it. The second is a united witness to the things in which as Christians we agree. The third is common study of the things in which we differ, with a view to removing preventable misunderstandings and so making possible more effective action in the area of agreement. Let me use these as points of departure for what I have to say.

## II. The Re-Discovery of the Supernatural.

First of all then we need to remember that in matters of religion we are dealing with fact and not with theory. In the past we have been tempted too often to forget this. We have thought of theology as though it were concerned primarily with right beliefs, whereas its true subject matter is life-giving experiences. This does not mean, of course, that the question of truth or falsehood is unimportant in theology, rather that it can be approached rightly only in the context of the living experience that gives it meaning. In religion we are concerned with God, only secondarily with our ideas about God. This elementary truth, too often forgotten, is being forced upon us by the developments of the last twenty-five years.

This change in emphasis is bound to have far-reaching effects upon the study of theology. If I am not greatly mistaken, we are witnessing a shifting of interest from the critical and historical questions which have been the centre of controversy during the past generation to the metaphysical questions which lie back of them. It is, no doubt, important to know who wrote our Gospels and whether all the letters attributed to St. Paul were really written by him. But it is infinitely more important to know whether the Gospels bring us a trustworthy revelation of God and whether the redemption which Paul believed himself to have experienced is still open to us to-day. It is interesting to discover what are the processes by which convictions are formed and what part is played in the formation of these convictions by that mysterious realm we call the subconscious. But it is far more to the point to discover whether the spirit, whose processes psychology analyzes, owes its origin to God and is destined to live on after the body has fallen into decay. We have lingered long enough upon the periphery. The time has come to face the crucial issues which lie at the centre.

This new interest in the fundamental metaphysical questions with which in the past theology has concerned itself appears in contemporary philosophy. In his book, *The Concept of Nature,*[3] Professor Whitehead reminds us that thought

[3] Whitehead, Alfred N. (New York, 1920).

is essentially supernatural. And Professor Bennett, in his little book, *The Dilemma of Religious Knowledge,*[4] points out the shallowness of any religion which is not rooted in transmundane reality. When the philosophers feel the need of some more satisfying faith than that which is furnished by contemporary naturalism, it is not strange to find the theologians addressing themselves anew to supernatural religion. Within the past few years no less than three important books have appeared which deal explicitly with the supernatural. The first is the essay on that subject in the first volume of Baron von Hugel's *Collected Essays.*[5] The second is the chapter on the supernatural in the second volume of Professor Taylor's Gifford Lectures on *The Faith of a Moralist.*[6] The third is the massive volume by President Oman, of Westminster College, on *The Natural and the Supernatural.*[7] All three remind us that however unsatisfactory may be some of the theories by which the theologians of the past have tried to define the relation between nature and the supernatural, there is no escape from the facts which those theories try to explain. For us to-day, as truly as for the men of the New Testament days, events happen and experiences occur for which our contemporary science can make no place; and for us, as for them, faith finds the only satisfactory explanation of these facts and experiences in the self-revelation of the God and Father of our Lord Jesus Christ.

More important than the new interest in the theory of the supernatural is the recurrence of the experiences which convince us of the fact. All over the world, in ways that differ widely from one another, men are re-discovering God. Some of them are finding him through the church, as in the Anglo-Catholic revival of sacramental religion. Some of them are finding him through the Bible, as in the Barthian re-discovery of the Word of God. Some of them are finding him in individual experiences of renewal and enlightment, as in those First Century Groups, whose house-parties at Oxford have made

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[4]Bennett, Charles A. (New Haven, Conn., 1931).
[5]von Hugel, Baron Friedrich (New York, 1921).
[6]Taylor, A. E. (New York, 1930).
[7]Oman, John (New York, 1931).

so deep an impression upon the conservative English churchmen. Common to all is the fact that they tell us they have found something for which their previous experience had made no place and that their lives have been transformed thereby. If we ask them what they have found they will tell us that it is God.

But while they are alike in their witness to an enfranchising experience, they differ widely in the account they give of the nature of that experience and still more in their way of explaining it. Each group thinks its own the only way—or if that be too much to say—the best and surest way in which to gain authentic knowledge of God. The insight each has received is so wonderful and the resulting experience so precious that its possessor cannot believe that those who have followed other paths can really have attained an equally trustworthy knowledge of God. The Barthians warn us against the dangers of mystical religion. The Anglo-Catholics question whether any sacrament administered by those who are not episcopally ordained can be regarded as valid. It is true that in practice few draw the full consequences of their theory and through some doctrine of invincible ignorance or uncovenanted mercies a place is usually made for those who differ. Yet the fact remains that we find believers in the supernatural divided into rival camps, looking askance at one another and spending in controversy with fellow Christians energies which might better be employed in a united witness.

The need for a united witness is being forced upon us on every hand. Whether in our own country or in the lands across the sea, persons high in educational circles tell us that religion in its conventional form has had its day and that if it is to persist at all it can only be in the form of a humanism which makes man the highest object of the universe. Many go even farther than this. Communism, the most aggressive of all contemporary radical movements, is frankly atheistic. Already its missionaries are finding disciples among the adherents of the older religions which a short generation ago were the chief rivals of the Christian faith. It is a striking fact that at the Jerusalem Conference secularism was linked with Buddhism

and Mohammedanism as a new and formidable rival of which the missionary must take account.

At a time like this Christians should not be spending their energies in controversies with one another. Important as are the issues at stake between liberal and conservative and necessary as it is that opportunity should be provided for a frank discussion of these issues in an atmosphere of brotherly sympathy and understanding, they are incomparably less important than the issues which divide believers in the supernatural in any form from those who have no place in the world for God and His revelation through Jesus Christ. We need to-day to press behind the theories which divide us to the facts which unite us, in order that by our reaffirmation of the realities which we hold in common we may present a united front to a world which needs above all things our positive witness.

There was a time indeed in which it seemed as if it would be difficult for Presbyterians to present such a united front. The fundamentalist-modernist controversy which was so much in evidence a few years ago was not least intense within the Presbyterian Church. It had two main forms, separable, yet closely associated. One had to do with the effort of the late William Jennings Bryan and others associated with him to secure legislation which prohibited the teaching of the doctrine of evolution in the schools and colleges of certain Southern states. The other, associated with the name of Professor J. Gresham Machen, was the attempt to exclude from certain official positions in the Northern Presbyterian Church, and from any part of the education of its ministry, any who did not accept the interpretation given to its Standards by Professor Machen and his associates.

The first phase of the controversy interests us here only in the measure that it illustrates an attitude toward biological science prevailing among many church people. Many of those who supported Mr. Bryan in his crusade declared themselves ready to accept any facts which science had brought to light concerning the early history of man. It was the implication too often associated with these facts to which they took exception. To them it appeared that under the guise of teaching a

scientific doctrine many professors in our schools and colleges were quietly reading God out of the universe. This denial of the creative process in the name of science was what evolution came to mean to them, and for this reason they fought it by every means in their power.

We are not concerned here to follow the controversy in detail or to record the solution which was finally reached as far as its legal aspects are concerned; still less to defend many of the positions taken by the defendants of the faith. It is worth while, however, to remind ourselves that the issues at stake in this controversy were not so simple as many liberals have assumed. Nothing is easier than for a teacher to use his alleged right as a devotee of science to teach what he pleases as an excuse for indulging in innuendo about religion as the survival of an outworn superstition for which science affords no warrant. The fundamentalist controversy called attention to the existence of this danger, and while it did real harm through its exaggerated limitation of freedom, it was not without its compensation in helping many teachers to see the only conditions on which, in a state where education is supported by public taxation, such freedom can be exercised.

The second phase of the controversy was of a more domestic nature and for a time threatened to issue in a disruption in the Northern Presbyterian Church. In successive General Assemblies the attempt was made to erect a declaration of the Assembly—that concerning the so-called five points—into the final test of ministerial orthodoxy. In opposition to this attempt some thirteen hundred ministers and laymen, including professors of every Presbyterian seminary but one, signed a declaration in which they repudiated this attempt as illegal and un-Presbyterian and declared the intention of standing together in resisting it. As a result, the Assembly of 1925 appointed a committee of fifteen who, after careful study of the whole situation and conference with the interested parties, brought in a unanimous report which justified the right of the protestants to good standing in the church and deprecated further controversy. With this report the attempt to exclude the

liberal group from the church may be said definitely to have failed.

But if the continued association of liberal and conservative in the Presbyterian Church is to be fruitful it must be based upon something more stable than tolerance within its fold of rival, if not mutually exclusive, theologies. Such a basis we find in God's revelation in Jesus Christ as the central fact in religious experience and the true foundation-stone of the united church. We need not deny that God's revelation extends beyond historic Christianity or that earnest spirits in every age and race have had experience of his grace. We read in the preface to the Fourth Gospel that the Divine Word who became incarnate in Jesus has been the light and life of men in every age. But what makes us Christian is the conviction that in Jesus we have the clear revelation of that which elsewhere is obscure, and the full disclosure of that which elsewhere is partial, and that it is our duty and our privilege to witness to others concerning the light and truth which has come to us through him.

In such witness to an age that is longing for God the American Presbyterian churches find their unique opportunity. Our brothers in Canada and in Scotland have found the difference between conservative and liberal no barrier to a united witness as to the central verities. In Germany, Barth and his followers see no inconsistency in combining with a whole-hearted acceptance of the results of modern critical scholarship an equally unqualified affirmation of God's transcendence and authoritative revelation. Why should American Presbyterianism, with its age-long tradition of scholarship, find difficulty in relegating to the seminary class room or the theological review a discussion of the questions which divide us while we bring to a world that is longing for God the constructive convictions which unite us.

## III. The Need of a United Witness.

But if such united witness is important for Presbyterians it is equally so for all Christians. Too long we have devoted our energies in the church to strengthening the barriers which

separate us from those with whom we disagree. It is time that we put the chief emphasis on witness to the realities in which we believe. It is this conviction which inspires the movement for church unity which has been so notable a feature of the period under review.

There was a time when church unity was largely a matter of sentiment, the concern of a small group in all the churches who believed that the present divided condition of the church was a scandal. There came a time when it began to receive attention as the indispensable condition of carrying on effective mission work in countries which had neither interest in nor understanding of our denominational divisions. Is it too much to say that to-day to the man who looks upon our world with open eyes unity in some form has become a matter of necessity? The issues with which we are confronted to-day, whether in the world of thought or of practice, are the concern of no single body of Christians. They affect us all alike. Unless we can turn to our distracted world a united front, subordinating our private convictions and interests to the good of the whole, we may say what we like; people will not take our Christianity seriously.

Yet it is easier to see our need of unity than to discover the way that leads to it. Two differing ideals confront one another, antipathetic if not inconsistent. On the one hand we have a reviving Catholicism seeking its centre of unity in an episcopate endowed with sacramental grace and exercising an authority denied to laymen. On the other hand we have a radical Protestantism, which in its emphasis upon individual liberty is loath to commit itself to any position which may seem at any point to imperil individual freedom. Each of these tendencies has roots deep in human nature. Each stands for something essential which must be conserved in the church of the future. Our problem is to find the way to unite them.

And as there are two different conceptions of the ideal to be attained, so there are two different views of the path which leads to it. Some would proceed through a federation of existing bodies, leaving their present legal status and organization

unchanged. Others have set for their goal complete organic unity.

The period under review has seen notable progress in both these directions. Not only in the local but in the national and international fields federation has passed from a dream to an accomplished reality. The Federal Council of Churches in America was founded in 1908, the Home Missions Council in the same year. Most of the local federations are of still later date. There was in New York City in 1895, thanks to the energy and foresight of Walter Laidlaw, a so-called federation of churches. But it was not really a federation of *churches.* Rather was it a federation of people who believed that there *ought* to be a federation of churches. The establishment of a real federation of churches in New York City became possible only in 1920.

When it comes to organic union, the movement has been less rapid. In other countries indeed there has been genuine progress, as in the union of the Methodists, the Presbyterians and the Congregationalists in the United Church of Canada, and the union of the Established and of the United Free Presbyterians in Scotland. Still more significant as affecting larger and more widely separated groups are the negotiations now under way for the United Church of Southern India. But in this country there is as yet small record of accomplishment. The Congregationalists and the Christians, to be sure, have effected a union; but in the Presbyterian family there has been no further step taken since the union of the Northern Church and the Cumberland Church in 1906.

It is true that the Presbyterian churches have participated in most of the conferences which have been held on this subject, notably the Philadelphia Conference of February, 1920, and the still more important conference held at Lausanne in 1927. But nothing definite has yet resulted from these deliberations. Conferences have been held between representatives of the Presbyterian and Methodist churches, but these, too, have as yet proved abortive. The movement for the reunion of the separated Presbyterian bodies seems more promising. For the present to be sure the Southern Presbyterian

Church is taking no part in the movement, but negotiations between the Northern Presbyterians and the United Presbyterians are proceeding amicably, and at the time of the present writing it looks as if there were good chance of their success.

When one asks why progress has not been more rapid in a matter of such great importance, the answer is that the inner conditions of unity have not yet been present. We have been more interested in strengthening the barriers that separate us than in finding ways of emphasizing the verities as to which we agree. This is true not only between the different bodies of Christians, but between the different schools within each body. Up to the present time our sense of difference has proved stronger than our sense of unity, and for this reason our efforts at union have proved futile.

Unity, like charity, begins at home. If we are to help others to unite, we must be ourselves united. And this not only organically in our constitution and policy, important though this may be, but in spirit. We must recognize whole-heartedly that as in the church-at-large, so also within Presbyterianism, the two types of mind which we have contrasted as liberal and conservative, individualist and high-churchman, must feel they are at home. And where this is not now the case we must take the steps that are necessary to make it possible.

## IV. Sympathy as a Condition of an Effective Witness.

This brings me to the third of the emphases which are needed in the church of to-day—the need of open-minded study of the things in which we differ with a view to removing preventable misunderstandings and so making possible more effective action in the area of agreement.

Such open-mindedness, necessary in every aspect of religious life and thought, is needed most of all in connection with the practical application of the Christian Gospel. In our theology we may, if needs must, agree to differ; in our conduct, our differences may inhibit action which is essential to an effective Christian witness.

The need for such an open-minded approach to our prac-

tical problems has been pressed upon us with special force during the last quarter century by the advocates of what is familiarly known as the Social Gospel.

The Social Gospel is only our name for the conviction held with growing emphasis by many earnest spirits that the Gospel of Christ has implications for society as well as for the individuals who compose it and that every phase of life—economic, industrial, financial and political—must be tested by Christ's principles and must ultimately conform to his standards. Two events following one another in quick succession at the very beginning of our period served to crystallize this conviction in a form to capture the imagination of the wider public. The first was the publication in 1907 of a book by a young Baptist professor of theology called *Christianity and the Social Crisis.*[8] The second was the adoption in 1908 by the Federal Council of Churches of Christ in America of "The Social Ideals of the Churches".

"The Social Ideals of the Churches" was a brief statement which summed up in a series of propositions certain convictions concerning what ought to be the right attitude of the churches on contemporary economic and industrial questions. It dealt with such issues as hours of labor, the living wage, the protection of women and children, the responsibility of capital for the health of the workman, and the right of the latter to organize for collective bargaining under representatives of his own choosing. Measured by present-day standards it is by no means a radical document, but at that time it was something novel for the church in its organized capacity to interest itself in social questions and the "Social Creed" (as it came to be popularly, though incorrectly, called) was widely hailed as inaugurating a new era in the relation of the church to industry.

The Presbyterian Church had been a pioneer in the movement to emphasize the church's social responsibility. But the other churches were not far behind. Indeed it was a statement

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[8]Rauschenbusch, Walter, Professor in Rochester Theological Seminary (New York, 1908).

made by the Methodist Social Service Commission in 1908 on which the Federal Council's pronouncement was largely modeled.

It was to Dr. Charles L. Thompson, Secretary of the Board of Home Missions of the Northern Presbyterian Church (the grand old man of home missions), more than to any other man that the active participation of the Presbyterian Church in social questions was due. As early as 1903 he organized in the Board of Home Missions a Department of Church and Labor and invited Mr. Charles Stelzle, a former member of the Machinists' Union, to be its secretary. Mr. Stelzle gathered about him a group of younger men who inaugurated a series of interesting experiments in the social application of the Gospel. William P. Shriver began his studies of the life of the immigrants in our large cities and called attention to the need of new methods in dealing with them. In New York City a group of pastors—Italian, Hungarian and English—were associated under Norman Thomas in the American Parish of the Upper East Side. Warren H. Wilson made the country church his specialty and preached the gospel of good crops as an important adjunct of the Christian message. In 1910, following the example set by other churches, the Northern Presbyterian Church established a Social Service Commission which, under the leadership of John McDowell, a former driver-boy in the coal mines of Pennsylvania, took active steps in studying social conditions and advocating appropriate social remedial action.

Most striking of all was the work undertaken by Mr. Stelzle at Labor Temple under the joint auspices of the Home Board and the Presbytery of New York and carried on during its later history by the Presbytery alone. Here a church which would otherwise have been abandoned because of the shift in the character of the population has been maintained as an experiment station in Christian social work in a congested section and from that time to this has afforded a fruitful point of contact between church leaders and the radical groups who are otherwise untouched by the church.

These attempts to broaden the scope of Presbyterian activity

did not pass unchallenged. Almost from the beginning the new home mission policy was under fire from the same group which had opposed the more liberal view in theology. The attack culminated at the General Assembly in Atlanta in 1913 when the report of the special committee appointed to investigate the Home Board resulted in the direction to suspend or radically alter important parts of the new work. Fortunately better counsels prevailed and the Assembly at Chicago in 1914 reversed the action taken at Atlanta and retained in the service of the board and the church the men and the policies which had there been so vigorously attacked.

The difference which expressed itself in these rival policies is only a specific example of a deeper cleavage which meets us in the church-at-large. Shall we think of Christianity narrowly as concerned with man's soul, but not his body, postponing to a later age or to another life the correction of the social maladjustments which now obtain; or have Christians a responsibility for transforming society as it now is into some form more in keeping with the spirit of Christ? If, with the advocates of the Social Gospel, we adopt the latter view, how are the needed changes to be brought about? By force, or by law? By a radical revolution in the whole social order, or by gradual change, in which the evils of the present system are progressively removed. Here there is room for honest difference of opinion among men who agree in holding the Social Gospel.

These questions, in the years before 1914 largely academic, have been forced upon us with redoubled force by the great war and the events which have followed it. Presbyterians, in common with Christians of all communions, have come to feel increasingly the fundamental contradiction between war and the spirit of Jesus, and both through direct utterances by repeated General Assemblies and through participation in the work of the Federal Council's Commission on International Justice and Goodwill have taken an active part in the struggle to substitute more peaceful methods of settling international disputes.

But as the years have passed and the effort to translate these ideals into appropriate action have suffered repeated shipwreck on the hard realities of human ignorance, prejudice and

selfishness, the rosy hopes which were characteristic of the earlier years of the century have faded and given place to a soberer, not to say a more skeptical, mood. It does not seem so easy as once it did to know just what we ought to do to realize the Kingdom of God on earth. Here, as in the parallel field of theology, men of good will differ, and it is not easy to tell what is the right thing for oneself, let alone for others. Face to face with the rival ideals of Communism, Nationalism and unrestricted Individualism, who will show us the right way?

What can Christians do in such a situation? It seems to me there are at least three things that we can do. We can reaffirm the basic principles of Christianity concerning the spirit which should animate all that we do. We can act in this spirit in that area of our common life where there is present agreement as to what ought to be done. We can provide for common study and frank discussion in the area in which there is still honest disagreement, and in the meantime cherish toward those from whom we differ in practical matters the same spirit of sympathy and mutual respect which we apply to those from whom we differ correspondingly in the field of theology.

In the first place we can reaffirm the basic principles of our religion concerning the spirit which should animate all that we do. This seems a very simple thing to do, but it is difficult to over-estimate its importance. Christianity, we need to be reminded again and again, not only sets us a goal but prescribes the way we must take to reach it. "The Social Ideals of the Churches" have much to say of the first, little of the second. In our effort to realize the goal of the good society, legislation has its place; and there may even be times when force must be used. But neither law nor force can of themselves produce the Christian spirit. They can at most open the field for the operation of that spirit when it is present. Where good will is absent, no change of social status will avail. It is the church's function to preach good will in season and out of season and to illustrate its preaching by its conduct. When we are dealing with controverted questions like prohibition or disarmament, it is easy to attribute base motives to those with whom we disagree. It is easy, but it is also futile.

If we are to make progress in dealing with our disagreements in the field of the social application of the Gospel, war psychology must give place to the psychology of peace; and it is the function of the church to make peace psychology possible.

In the second place we can act within the zone of agreement. And here there is a much wider field for action than we often realize. In a time of unemployment, like the present, for example, there are duties of immediate relief which press upon us, however much we may differ as to the larger questions on which ultimate recovery depends. And this is typical of many other cases in which substantial agreement exists. In this field of immediate agreement the church has an inescapable responsibility to hold our duty before our eyes until its performance can no longer be evaded.

It is in the third field that we find our most serious difficulty. And here again the church has a clear duty. It is to provide opportunity, in an atmosphere of brotherhood and sympathy, for frank discussion between those who advocate different ways of meeting our social need and sharing with those who wish guidance the results of such discussion. This is a function which the Federal Council is attempting to fulfill through its Research Department and in lesser degree through the studies which from time to time are made by its other commissions. It is a policy not without its dangers, as witness the recent action of the Southern Presbyterian Church in withdrawing its membership from the Federal Council, largely because of its disapproval of the Council in authorizing the publication of a study of birth control by one of its commissions. Yet I cannot but believe that when the principles which govern the procedure of the Council are better understood, the action of the Southern Assembly will appear to have been premature. While the criticism called forth by this statement was perhaps natural when the statement was interpreted as a pronouncement by the Council on a controverted question on which its constituent members had not spoken, a different judgment would be in place when it is realized that, far from being an official pronouncement, it was a purely educational document designed to clarify thought on a controverted question by presenting the

views of a representative committee who had studied the matter and presented a majority and a minority report. Unless there be provision for some such systematic study of controverted ethical questions it is difficult to see how the Protestant Church can secure the education of opinion which is the necessary prerequisite of effective common action. In the Roman Catholic Church there is provision through official pronouncements for such education of lay opinion. Protestantism has, and can have, no official control of opinion. What it does must be done voluntarily and through the free co-operation of its members. But such co-operation is essential for the formation of an enlightened public opinion and was never more needed than to-day.

Waiving for a moment the question whether the Federal Council of Churches is the body through which the common study of controversial points can best be carried on and the further question whether, this point being conceded, the methods now being followed are the best methods, the fact remains that we have touched here on a need which must be met in some way if the church is to fulfill its function of united witness on the great social issues of the day. The power of the Roman Church to-day is due largely to the fact that when important issues are raised it is able to speak promptly and with a single voice. Protestants have, and can have, no such official organ that can claim to speak with authority for all Protestants. Whatever they do must be done voluntarily and through the free co-operation of all. But this makes it all the more important that there should be provision for friendly and open-minded discussion of difference under conditions which do not involve final commitment.

What can be done by discussion carried on in such a spirit to clear away misunderstanding and reveal unsuspected unities we learned in the great conferences at Stockholm in 1925 and at Lausanne in 1927. Here there met for the first time since the great war a company of Christians representing all the larger Christian communions, except that of Rome, to discuss in the one case the responsibility of the church for a united witness in the field of life and work, in the other the differences

which still separate us in faith and order. In each case real differences were revealed, differences not only of practice and of sentiment but of conviction. In each a unity was revealed that was more basic than the differences. What was more important still, a fellowship was realized that made it possible to maintain unity across, and in spite of, differences.

What was done on a large scale at Stockholm and at Lausanne must be done on a smaller a scale in each of the churches that co-operated in their deliberations. We must cultivate among our members the spirit of understanding and sympathy we desire to see established in all the churches. For this there is need of an educational process similar to that which we have already seen to be necessary for the church-at-large. We must make place through conferences, either under the auspices of presbyteries or in more informal ways, for the discussion of the questions on which we differ both in doctrine and morals under the conditions of friendly understanding and sympathy which obtained in the great conferences of Stockholm and of Lausanne. We must provide, as our Methodist friends have been doing, for courses of extension lectures which will bring the results of our best thinking to the ministers in our smaller parishes who are cut off from normal opportunities of intellectual stimulus. Above all, we must arrange for retreats for common worship in which our grasp upon the eternal verities which unite us may be made firm and our insight vivid through united prayer. Only as such a spirit of mutual understanding prevails throughout all the church shall we be in a position to assume the leadership in the new tasks which face us to which God seems manifestly leading us.

It is in this spirit that we should proceed with our discussions of church unity, whether they affect us as members of the Presbyterian family or in our wider capacity as members of the church-at-large. Two possibilities are open to us, each of which has its advocates. We may continue to emphasize the things that are divisive in our Presbyterian heritage, stiffening the barriers that separate us from Christians of other types and limiting the freedom of our scholars in the study and interpretation of doctrine, or we may simplify our terms of sub-

scription, putting all our emphasis upon the central convictions which we share as Christians with all our fellow Christians, and, while we hold in high regard the historic standards which are our heritage from the past, leaving to the scholars of the future freedom to make their new formulations in the light of the further experiences of the new day. When we consider the state of the world to which our witness must be borne, can we doubt which of these two alternatives offers us the greatest opportunity for Christian service?

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## THE SOCIAL TASKS OF THE CHURCH.

Rev. W. L. Carson, D. D.

That there is urgent need for social reform is made evident by a glance at a few of the pressing problems in modern society that clamor for a solution. Changing ideals of marriage, domestic friction and a high divorce rate threaten to destroy the family, to overthrow the home and to cast the institution of monogamous marriage into the discard. The activities of the criminal elements of the population, together with a widespread disregard for law, are undermining the foundations of civil government. The traffic in liquor, which has reached such alarming proportions, is having a disastrous effect upon the social order. Demoralizing forms of commercialized amusements are corrupting public morals. The concentration of wealth in the hands of a few people, unemployment and low wages, poverty and other industrial evils make the present economic situation highly unsatisfactory. Pride, prejudice, resentment and hatred characterize race relationships. Fear, distrust and hostility disturb international affairs.

These and other problems must be solved before human society can be improved, and some of them must be solved quickly if society is even to survive.

### I. Is the Church Responsible for Social Tasks?

Has the Church any responsibility for the performance of such tasks? Should the Church concern itself about social

problems? Is it the business of the Church to make society better?

These questions have often been answered in the negative. There are those who take the position that society is so hopelessly corrupt that it cannot be saved, and that the Church is concerned solely with saving as many individuals as possible out of a lost world. Such people look with positive disfavor upon all attempts to reform the evils of society. This point of view is not in harmony with the spirit and teachings of Christ.

It is quite obvious that Jesus expected His spirit and teachings to transform human society, and that He expected His ideals and principles to influence all social relationships and to become enshrined in all social institutions. There is no question about the fact that our Lord often used the expression, "Kingdom of God", to designate a Christian society in this world. This was the thought that Jesus had in mind when He said: "Repent ye, for the Kingdom of Heaven is at hand." "Seek ye first the Kingdom of God and His righteousness, and all these things shall be added unto you." "Thy Kingdom come. Thy will be done in earth, as it is in heaven." This petition in the Lord's Prayer is particularly significant. Unless we are to believe that it is God's will for homes to be broken up, for public morality to be corrupted by the liquor traffic, for the strong to exploit the weak in industry, for commercialized amusements to expose people to strong temptations, and for war to drench the earth in tears and blood, we must believe that Christ was teaching His disciples to pray for a transformed social order.

Furthermore, many of Christ's teachings would be virtually meaningless unless they are made to apply to social conditions. The parables of the leaven, the mustard seed, the good Samaritan, the rich man and Lazarus, and the last Judgment all deal with social relationships. Many of the outstanding principles enunciated in the Sermon on the Mount are designed to regulate social behavior. His emphasis upon the supreme importance of service, His teachings about the use and abuse of wealth, and His personal interest in the temporal welfare of the people with whom He dealt all show that Christ was concerned about

making the world a better place in which to live. It is Christ's will that human society upon earth shall be Christianized. It is the business of the Church to do Christ's will. Wherefore, the Church is responsible for social reform, and has social tasks to perform.

Others, while recognizing the desirability of producing a better social order, insist that the only way to reform society is by saving individuals and then depending upon them to produce the necessary changes in the life of the world. Such people feel that it is a mistake for the Church to deal directly with social problems. This point of view merits full and fair consideration.

It must be granted that the ultimate aim of the Church should be to redeem the largest possible number of individuals. It is undeniably true, as Mr. Herbert Spencer said long ago, that you can't make a golden society out of men and women with leaden instincts. Our Lord Himself, during His earthly ministry, dealt exclusively with individuals. He did not attempt to change the governmental policy of Rome. He did not try to reform the social customs of Jerusalem. He did not concern Himself about the evils in the economic order of His day. Nor did He speak a word against war, against the liquor traffic, or against slavery. Jesus worked with individual men and women. He sought to win the allegiance of the individual heart to His ideals. The Apostles, following the example of the Master, focused their attention upon the individual, and sought to make converts, one by one. The Church, down through the ages, has made progress only by seeking to bring individuals into saving relations with Jesus Christ. Every attempt to save men in masses, as when whole tribes were brought into the Church upon the occasion of the baptism of their chiefs, has resulted in failure and disaster. And we may safely assume that the modern Church should allow nothing to divert its attention from its work of saving individuals one by one.

But to say that the chief business of the Church is to save individuals is not equivalent to saying that the Church should not concern itself with social reform. Social reform is often a necessary step in the process of saving individuals. Often,

improving the environment in which one lives is the surest means of changing the individual's life. The criticism and ridicule of the idea that the individual can be saved by improving the circumstances by which he is surrounded are both unsound and unfair.

It has frequently been said that to try to make a bad man good by changing the surroundings in which he lives is like trying to change the nature of a pig by putting it in a parlor. It is quite true that a pig in a parlor is still a pig. Those who employ this figure seem to overlook two considerations. A parlor does not constitute an ideal environment for a pig. And, furthermore, it is a well established fact that, by taking a pig from the woods where he must subsist on roots and nuts and by placing him in a pen where he is fed in accordance with scientific methods, one can develop a much finer specimen of a pig. In fact, the chief difference between a scrawny razorback and a fat Berkshire is due to a difference in environment. And so, by taking human beings out of an environment which has a tendency to stultify intelligence, to lower ideals, to inflame all of the lower passions of human nature and to furnish temptations of every kind and by placing them where they are surrounded by wholesome influences, where their minds are enlightened, where character is trained and where incentives to right living are provided, we can undoubtedly produce much finer specimens of manhood and womanhood.

The attempt to change people by changing the environment in which they live has been compared to the attempt to purify the water by painting the pump. To be sure, the purity of the water is not affected by a coat of paint on the outside of the pump. But modern sanitary engineers have discovered that the health of a whole community depends upon protecting the water supply against contamination. And so, though we can't take drunkards, libertines and gangsters and make them sober, pure and socially minded merely by feeding them, clothing them, educating them, and putting them in nice homes in respectable neighborhoods, we can, by reducing poverty and ignorance, by providing better housing and more wholesome

social atmosphere, safeguard the spiritual health of individuals by protecting them against contamination.

In one of our religious publications there appeared recently the statement that to try to remedy defects in character by improving the environment is as futile as to try to cure smallpox by changing the scenery. It may be readily granted that the victim who has already contracted smallpox will not be greatly helped by changing the scenery that surrounds him. But smallpox, typhoid fever, tuberculosis and other communicable diseases can be checked, and people can avoid contracting them, by creating an invironment in which these ailments do not flourish, and in which exposure to infection is reduced to a minimum. In like manner, boys and girls can be kept from contracting many moral and spiritual diseases by creating an environment in which vice does not flourish and in which exposure to moral infection is largely eliminated.

The individual can be changed only by the presence and power of the Holy Spirit. But experience teaches us that even the spirit of God finds it easier to work under some conditions than under others. The Church is seriously hampered in its work with individuals so long as material conditions, social customs, business practices, racial points of view, and international ideals are of such a nature as to lower vitality, stultify intelligence, degrade character and make Christian conduct excessively difficult.

Prof. Harry F. Ward has given a striking expression to this truth in his book, Which Way Religion. He says: "What religion can do for the world is determined by what it can do for the person, and what it can do for the person is likewise limited by what it is able to do for society. Unless it can progressively redeem the corporate life from its sin, religion cannot even keep the individual from the evil that is in the world. How much of holiness has it gained by keeping him from the carnal sins if the graces of the spirit are prevented by the conditions of associated living? How can it keep him pure in heart if an acquisitive society continually incites him to the love of riches and covetousness? How can it enable him to enjoy the peaceable fruits of righteousness if his country orders him to

bomb villages or cities? How can it inspire him to love his enemies if those in authority are determined that he shall hate them? How can he love his neighbor as himself if business causes him to use that neighbor—here or across the seas—as a serf laboring to supply his creature comforts? It is too late in the day for religion to proclaim an ethic of abstract personal virtues."

Furthermore, to speak of saving the individual without attempting to reform society is a contradiction in terms. Our Master commanded us not only to evangelize, but also to teach converts to do all the things that He commanded. The individual isn't saved until he at least begins to develop a Christian character and to pursue a Christian course of conduct. But Christian character cannot be developed, nor can a Christian course of conduct be pursued, except in one's dealings with his fellowmen. The Christian life isn't lived in a vacuum; we are compelled in the very nature of the case to live in relation to others. Christian virtues are developed largely by means of Christian dealings with one another. Christian conduct consists of applying the teachings of our Lord Jesus Christ in all of the relationships of life, in the home, in society, in business, in racial contacts, in international affairs, and in our treatment of our weaker or less fortunate fellow-men. Wherefore, if the Church is responsible for the salvation of the individual, it must instruct him in the matter of the bearing of Christian principles upon his social relationships. In order to do this, the Church must come to grips with social problems, must discover the evils in the existing order, and must be prepared to indicate the changes that must be made if Christian principles are to be applied. Thus we see that the Church's work of saving the individual is not complete until it has enlisted his interest in social tasks and has familiarized him with the ideals and principles that must be applied in their performance.

## II. How Can the Church Perform Its Social Tasks?

Even when we recognize that the Church ought to reform human society, it is exceedingly difficult to see how that task

is to be performed. The first difficulty that confronts the Church as it approaches its social tasks arises out of the relations between Church and State. The Protestant Church has always emphasized the principle of the absolute separation of Church and State. But most of the problems that vex modern society involve not only moral and spiritual issues, but political issues as well.

For example, the ownership of slaves was once purely a moral question, but in the course of time it became a political question which divided the voters of America into two separate and distinct parties. There was a time when the peace movement was a question of moral and spiritual ideals, but there came a time when the real issue of a Presidential campaign was whether or not the United States should become affiliated with the League of Nations. For many years the liquor question was regarded as a moral question, but in the last Presidential election the question of whether the Eighteenth Amendment should be enforced or repealed was one of the dominant issues in politics. More and more our economic problems are being made political issues. The taxation of large incomes, public ownership of natural resources, government control of public utilities, and other plans for providing a more equitable distribution of the wealth of the country are becoming planks of the platforms of various political parties. How can the Church deal with such problems without invading the domain of the State and without becoming embroiled in partisan politics?

A second difficulty with which the Church must deal in performing its social tasks arises out of the very composition of the Church itself. The membership of the Church is composed of people of all stages of culture, all degrees of intelligence, all shades of opinion, all stations in society, all races and nationalities. It is, therefore, exceedingly difficult to secure unanimity of opinion concerning any question or united action in any undertaking. It frequently happens that those who are identified with and responsible for social evils are also active and influential members of the Church. And thus it becomes

necessary to reform the Church before the Church can reform society.

For instance, during a recent industrial controversy in one of our Southern cities, the churches in that locality were severely criticized because they did nothing to adjust the differences between employers and employees and because they took no steps to secure justice for those who were being wronged. But what could the churches do? Both parties to the controversy were members of the churches. Inability to see one another's point of view, to recognize one another's rights and to agree upon what constituted fairness in their dealings with one another precipitated the controversy. The same differences of opinion, the same faults of temperament and disposition that made it impossible for them to maintain harmony in their industrial dealings would make it equally impossible for them to agree upon a policy for the Church to pursue. And every church is confronted by similar difficulties, whenever it attempts to deal with a social problem.

Serious as these difficulties are, they must not be allowed to serve the Church as an excuse for failure to perform its social tasks. In spite of such difficulties, it is possible for the Church to assume the role of leader in the movement to reform human society.

The individual church member plays an important role in enabling the Church to perform its social tasks. He is the salt which should keep the life of the world fresh and pure. He is the light by means of which society is to direct its course. He is the leaven by means of which human life is to be transformed. It should be the ideal of every church member to make life better at every point at which he touches it. He should seek to carry Christian principles into all of the social activities of his community, into every form of business with which he is identified, into the activities of every group to which he belongs, and into the political policies in whose shaping he has a part. He should attack every evil that poisons the life of society. He should vote for men who can be relied upon to embody Christian teachings in the laws of the land and to be guided by Christian principles in all matters that

pertain to government. When he holds public office, he should throw the whole weight of his influence on the side of the plans and policies that express the spirit of Jesus Christ. No one can estimate what could be accomplished in the way of social reform if individual Christians could be brought to recognize their social responsibility.

The early Christians, we are often told, made no attempt to transform the social and political institutions of their day. To be sure they didn't. They were few in number. Their influence was small. Their resources were severely limited. They had virtually no voice in the government and little control over social customs and business methods. It would have been impossible for them to accomplish anything in the way of social reform. But our situation is vastly different. There are now millions of individual Christians. We have a large share of the wealth of the world. Our influence is tremendous. The government of our country is in the hands of those who call themselves Christians. It is Christian people who set the social pace and formulate the business policies of the land. Our Lord has a right to expect us to do far more than the early Christians could possibly do towards the transformation of the life of the world. It is doubtful if there is an evil in modern society which could not be corrected by means of the determined, concerted effort of the individuals who call themselves Christians.

The spiritual leaders of the Church, the ministers, teachers and editors of religious literature play an important part in determining whether or not the Church shall perform its social tasks. One of the most important functions of such leaders is to instruct the membership of the Church in all matters pertaining to Christian duty. It is generally conceded that the pulpit and the Christian press ought to instruct people concerning such personal qualities as humility, meekness, purity, reverence and temperance. It is also taken for granted that instruction should be given concerning the performance of certain religious duties such as prayer, Bible reading, church attendance, and the support of church work. But the minister and the editor have no right to stop there. They must present

the Christian's whole duty. Can we say that a man has discharged his full duty when he has acquired a few personal virtues, joined the Church, read his Bible and said his prayers? Must he not also be taught to recognize the larger bearing of Christian principles upon his treatment of the members of his family, upon the way in which he conducts his business, upon his relation to his employer or his employee, as the case may be, upon the obligations of directors and officers in corporations to their stockholders? Should not the individual church member have his duty as a citizen pointed out to him? If the spiritual leaders of the Church do not discover for themselves the social implications of the teachings of Christ, and if they do not instruct the members of the Church concerning their social duties and responsibilities, how can the Christian mind be informed? How can the Christian conscience be aroused. The spiritual leader should not ignore his obligation to discover the evils in our social order, to direct the attention of church people to their presence, and to indicate how the principles and teachings of Christ apply to the home, to industry, to recreation, to race relationships and to international policies.

Of course, the wise and sincere spiritual leader will try to avoid becoming embroiled in partisan politics. Where social problems have become political issues, he will emphasize principles and ideals and leave concrete plans and methods to others.

For example, the socially minded minister will proclaim the ideals of world peace. He will denounce war as the greatest collective crime of humanity. He will urge his people to do everything in their power to promote peace. But he will not attempt in his pulpit to champion a method for promoting peace, the efficacy of which is a matter of debate among wise and sincere statesmen. The minister may encourage every attempt to set up adequate machinery for the preservation of peace. But when the question of the entrance of the United States into the League of Nations becomes a political issue, the minister will do well to remain silent. He is not competent to pass judgment upon the merits of the League of Nations. That's a matter for trained experts to handle.

Or, again, the minister will oppose the liquor traffic. He

will urge his people to refrain from the use of liquor. He will try to lead his people to adopt the best and most effective methods of restraining the manufacture and sale of alcoholic beverages. But I seriously doubt the wisdom of his championing any specific kind of legislation, particularly when it becomes involved in a controversy between two political parties. We may assume that all Christian people agree that the use of liquor for beverage purposes is an evil. But good people are not all agreed upon the best method to be employed in overcoming that evil. Let the minister proclaim principles, but let him beware of becoming embroiled in a controversy concerning how those principles can be applied.

The same general principle should guide the spiritual leader in his dealings with other social problems. It is his duty to show how the teachings of Christ apply to industry, and to point out as far as he can the phases of modern industrial activity that are out of harmony with the spirit of Christ. He should lay down the great principle of the Golden Rule. He should rebuke the tendency on the part of the strong to exploit the weak. He should remind people that personality should never be sacrificed for profit, that service must be placed above success, and that creation rather than acquisitiveness should be the dominant motive in industry. But the minister is on dangerous ground when he attempts to tell the business men in his congregation exactly what method they should adopt in order to put these great principles into practice.

The spiritual leader who attempts to discharge his responsibility in this matter will pay a price for his fidelity. He will be accused of not preaching the Gospel. He will be charged with being a Socialist. He will be denounced for dabbling in politics. But has the way of the prophet of the Lord ever been easy? Have the messages of the reformers ever been popular? Is there no stuff out of which martyrs are made in the spiritual leaders of our time? I am convinced that the modern world will take the Church a great deal more seriously if the spiritual leadership of the Church strikes out boldly toward a solution of the social problems that vex the life of the world to-day.

The courts of the Church also should contribute something toward the performance of the social tasks of the Church. The difficulties to which I have referred loom largest at this point. For it is when the Church as an ecclesiastical organization attempts to deal with social problems that there is the gravest danger of invading the sphere of the State, and that it is most difficult to get united opinions and concerted actions. Nevertheless, there are some things that the church courts can do in spite of these difficulties.

A church court can at least voice sentiments upon which the majority of its constituents are agreed. When the individual members of a given church have reached the point in their Christian training at which they recognize that the modern industrial system is producing too much poverty at one end of the scale and too much wealth at the other, is degrading human personality by means of working hours that are too long, working conditions that are unfavorable, and wages that are inadequate, that it is robbing childhood of its heritage and interfering with the proper functions of womanhood, it becomes the duty of the church court to become the means of voicing the sentiments of its constituency. And the same thing is true with reference to the attitude of the membership of the Church towards war, racial injustices and other social evils. How can the Church ever become articulate unless the convictions that burn in the hearts of its members can find formal expression through its official organizations? How shall the world know what stand the Church takes if no official pronouncements on social questions are ever made? Even the strictest interpretation of our standards of government gives our church courts the right to speak on all moral and spiritual questions, and even to petition legislative bodies to enact necessary laws for the safeguarding of religion and morality.

Not only so, but the church courts could assist in the matter of social reform by formulating social ideals and commending them to the church members. We do not hesitate to formulate doctrines. We call the attention of our members to the importance of personal virtues. Church courts have even issued warnings against card playing, theatre going and dancing.

Would there be any impropriety in a church court formulating a set of principles for the guidance of its members in industrial, racial and international relationships?

Our church courts have been entirely too timid in their approach to the social problems upon whose solution the well-being of individuals and the survival of society depend. The consequence is that large elements of the population, having long looked in vain to the Church for leadership in such matters, are abandoning the Church and turning to other organizations. Much of the modern indifference and hostility towards the Church is due to the fact that the impression is widely prevalent that the Church is more concerned about threshing over the old straw of theological controversy than about the vital problems of life.

It is entirely possible that the next forward movement of the Church will occur when we learn to appreciate the full significance of the petition, "Thy kingdom come. Thy will be done in earth, as it is in heaven", and when the Church settles down in dead earnest through its individual members, its spiritual leaders, and its ecclesiastical bodies to perform its social tasks.

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## CREATIVE THOUGHT IN THE SOUTHERN CHURCH.

By Rev. Cecil V. Crabb, D. D.

The problem of authorship—or rather the lack of it—in the Southern Presbyterian Church has been much discussed of late. Many popular articles deploring the barrenness of pen of both teachers and preachers have appeared in the religious press. Recently one of our outstanding Seminary professors wrote an able article on this theme from the standpoint of religious education. The General Assembly a few years ago was so desirious of stimulating the writing of books in our church that it promoted a prize book contest. But this was evidently not successful as a means of developing real authorship, and was dropped.

I intend in this article to discuss this most vital theme from the standpoint of an author. Having entered the field of writing in a small way, I thought that I might present this whole subject from a different angle. This is by no means to be the Confessions of an Author. That might be interesting reading. For surely the way of the author who writes from a conservative standpoint, like that of the transgressor, is hard. It is a hard road from the time when he finishes the laborious and painstaking research that are essential to real authorship until the glad day when he breathes a sigh of relief to find that his book has been reasonably successful.

A peculiar situation confronts the church today. Seldom has there been a greater opportunity for a real spiritual advance along all lines; seldom has the church been less in a position to make a telling offensive in the realm of thought and to hold her advanced positions. Now is the time for a strategic move in the sphere of religious thought. The mechanistic dynasty has fallen in science. Behaviorism has been routed in the sphere of psychology, and is yielding the field to some form of purposive psychology that makes man function as a whole. Personality is becoming more and more the key that will unlock our intellectual difficulties. Our scientists on every hand are telling us that reality is fundamentally spiritual. The Determinism of the past century that was so tyrannical in every field has broken down. Surely the time is ripe for Christianity to make an advance in creative thought. Some kind of an offensive for spirituality is being made, but who is in the vanguard of this movement? We find that scientists are writing on the spiritual interpretation of reality, that newspaper men are discussing the New Morality, and that our popular writers are giving us lives of Christ. When we turn to our own church for some signs of an advance in Seminary or pulpit, in general we find a strange silence. Surely this is an anomalcus situation. A great opportunity confronts us in the sphere of religious thought, and we are doing nothing to meet it. This lack of authorship at a critical time is more significant as a symptom than it is in itself. Perhaps we do not need more books but better books. This lack of creative thought shows that as a

church we are not meeting the basic problems of our time. We are making little contribution to the thought problems of the hour. We seem to be cut off from the main current of discussion, living a kind of isolated, provincial life. Is the Southern Presbyterian Church in the future going to be satisfied with this mission in the world? At this point I want to pay a high tribute to the fine work which the UNION SEMINARY REVIEW is doing to promote real thought along religious lines. It is one of the few bright spots in the situation.

How are we going to cure this sad situation? As I have said before this lack of authorship is only symptomatic of underlying conditions in our church that are more serious. I am going to write with frankness and yet with charity. My experience as an author, with the many personal contacts I have had along this line, has given me some insight into the situation in the church. I believe that there are certain prerequisites that must be fulfilled before we shall ever have creative thinking, and, as a resultant from this, worth-while authorship. Let us note some of these.

In the first place, *we must have a ministry that reads widely.* This is necessary, first of all, to produce real authorship. There is absolutely no use for a man to venture into the field of authorship unless he can speak with a fair amount of authority on some subject. This demands much reading, painstaking work and laborious thought. As I have written before in this magazine, every minister should be somewhat of a specialist along some line, in addition to his general Biblical culture. This is essential to authorship. Now, I seriously doubt whether any of us are reading as widely as we should. This is no mere guess on my part. In my experiences as an author I have had many fine letters from ministers and teachers all over the country, and have had personal contacts with others. The general impression is that we are not reading as widely and as deeply as we should. Did I not have a successful pastor tell me some time back that he made it a rule never to buy any new books, but to use the old ones in his library. Have I not had ministers want to sell me a part of their library? Did not a foreign critic after a visit to this country say that he

was impressed with the fact that the average minister spent much more on his garage and his car than he did on his books? Surely this is a serious situation. It is needless to say that we will never have any creative thinking or authorship under these conditions.

Then, again, a reading ministry is necessary if authorship from a conservative standpoint is to flourish. There is always the practical side to authorship. A writer must sell his books. It makes no difference how burning a message he may have, nor how seriously he may feel, "Woe is me if I publish not this book", still if no one will read his efforts he is a failure as an author. We may diagnose this situation until Doomsday, but if the church lets books that attempt to meet current problems from an evangelical standpoint lie in innocuous desuetude on the shelves of the publishing houses, then we are no nearer a solution of our difficulty. We had just as well face the facts. If conservative books are to be read, then conservatives must, for the most part do the reading. The liberal, modernistic wing of the church will not pay much attention to conservative books. The world is looking for something new, bizarre and sensational, and it cannot find these qualities in an evangelical production.

What is the greatest need of the ministry today? I believe that it is a higher level of thinking for us all. We need less bustle and organization and more meditation, creative thinking and a first hand grappling with the things of the Spirit. The ministry as a whole is consecrated, sound and orthodox, but we all need to be lifted to higher intellectual levels. Our sermons should be raised to a higher level of thought. One Sunday night in Paris I attended the English Wesleyan Church. After the service I went home with the preacher and several of his minister friends. The conversation turned to the clergy in America. *Elmer Gantry* had just come out, and my English brethren were most perturbed about this infamous caricature of our preachers. Why did we not answer it? I assured them that we were ignoring the book. But during all the conversation, I sensed the feeling that perhaps the mental life of our ministry was not as high as it should be. Well, it is? Are

we living on the high plane of intellectual endeavor that we should occupy?

A second prerequisite to real authorship is an *aggressive policy on the part of church publishing houses.*

Let us face the facts frankly. The large publishing houses are not particularly interested in books that would defend the faith. The Book Clubs seldom make an award to a conservative book. What kind of religious books, aside from books of sermons, are in demand today? Well, a man should write an autobiography of God, a new system of morals, a new theory of the Atonement, a new evaluation of Miracles. It is needless to say that our Southern Presbyterian preachers have no desire to enter such a field of authorship.

The upshot of the whole matter is that if conservative books that uphold the old faith for the times are to be published, our church publishing houses must do it. Surely this is a great call to them. They should give every encouragement to worth-while authorship, they should render whatever financial assistance possible that is not prejudicial to the church funds, they should, above all else, push their books not merely within the bounds of our church but wherever conservative books are read. This is a great call to service, and I believe will pay rich dividends in the end. I believe that there is a great demand today for a church publishing house that will specialize in conservative books that are really creative in thought, and that will push their books all over the country. They can build up a large business. They can render a mighty service to the kingdom. May not our church heed the call!

The last prerequisite to authorship is *a willingness on the part of our Church to embark on a real offensive for Christ.*

Perhaps we are too much enamoured of the purely defensive attitude. We are perfectly willing to dig in and to hold our cherished traditions and principles forever. We are rather prone to stay in our trenches, to occupy a detached sector and to avoid the pollution of all foreign entanglements in thought. Now a purely defensive attitude is fine. We are commanded to defend the faith once for all delivered to the saints. But it is not enough. It will never win the day for Christ. I have

just been reading a book, *Whither Christianity,* by Lynn Harold Hough. In it Albert W. Palmer has a fine article on Religion as a Heritage and an Adventure. Undoubtedly it is both. We are prone to consider it merely as a heritage from the past, and to be unwilling to embark on any adventure in creative thought. This book is a collection of articles that deal with current religious problems from the liberal standpoint. Why cannot we in the Southern Church get out a similar book with a series of articles by our ministers that deal with current problems from the conservative side? We get out volumes of Presbyterian sermons. Why not a volume that deals with great doctrinal and moral issues? What we need is to climb out of the trenches and to launch on a Gospel offensive that will move forward for Christ and hold its advanced positions. It will take courage, hard work and consecration, but will be worth the hazard. The time is ripe for a strategic move along theological and apologetic lines. We will never win the day by a purely defensive campaign. No war of any kind was ever won in that fashion.

If a man would preach the Gospel successfully for his times, he must fulfill two needs. He must know the Eternal Gospel and he must know the times in which he lives. Many a conservative preacher knows his Gospel, but he is not acclimated to the mental atmosphere of his day and hence cannot make his Gospel function in the lives of men. Many a liberal knows his times, but he has no Gospel of Redemption left to bring to bear on the dead souls of men. That is largely the situation today. The conservative knows his Gospel, but not the intellectual atmosphere of his day; the Modernist knows the times, but has little Gospel left to present. What is the secret of such popular radio preachers as Dr. Cadman and Dr. Harry Emerson Fosdick? They know their times, they are widely read, they speak the language of today, and in an attractive fashion they attempt to bring the Gospel to Mr. Average Man out in the hurly burley of a machine age. We may not agree with every item of their creed, but we conservatives could not possibly compete with them over the radio by preaching a sermon on Unconditional Election or the Imputation of Adam's Sin couched in the language of a century ago. We have a precious

heritage in the Glorious Gospel of Redemption and our distinctive principles, but we must be willing to leave the trenches, and carry them out into the no man's land of sin, where they are needed in the battle for spirituality today. But when you speak of creative thinking, many a pious soul will say, "I am willing to take the Gospel interpretation of fifty years ago. Their creative thinking is good enough for me." But do you realize, brother, that those men grappled with the problems of their day in an adventuresome spirit, and that if you would be true to their spirit and heroic ministry, you must meet in the same fashion the religious issues of the hour. If we would honor the prophets of the past, we can best do it by showing the same heroic, prophetic spirit today. Surely we do them no honor by refusing to meet the new issues that have arisen in Psychology and Physics since their day and by clinging tenaciously to the past. You best venerate an heroic soul, not by worshipping his tomb, but by manifesting his creative spirit in your times. But we are eternally afraid of new thought forms. We fail to realize that most of our terms of Gospel interpretation are in themselves just as foreign to the Gospel language as are the new expressions that have risen in science today. Some of the terms from the hoary past—Ousia, Persona, Substantia, Hypostasis—are just as alien to Gospel terminology as are some of our modern thought forms—Electrons, Protons, the Quantum theory, Indetermination, the magic word Personality. Let us not be afraid to present our old Gospel in modern terms. The modernistic claims he is doing this—but often he seems to us not only to use new vessels in which to carry the water of life, but even to have changed the water itself. But we can avoid this mistake. We have the Water of Life. There are men dying out in the arid deserts of Naturalism and Mechanism. Let us carry the old saving waters to them, even if in the process we may have to use a new kind of a vessel and new style cup. Vessels, cups and thought forms are not necessarily sacrosanct whether they come from the Greek philosophy of the fourth century or the Personalistic philosophies of the twentieth.

Such is the spirit that must pervade our church if we would

encourage real authorship. We must develop a climate more sympathetic to creative thinking. Let us get rid of our phobias, our complexes and cease being so fearful that the old Gospel will suffer out in the hurly burley of modern life. Let us not be suspicious of every writer or preacher who tries to present the old Gospel to the times. If we want to stay back in the trenches and take no risk, let us not snipe on some brother who has gone over the top, and let us not attack him because, forsooth, he does not wear the armor or use the arquebus of a century ago.

Such is the mental atmosphere that we must engender in our church if real authorship is ever to flourish. We are living in great days. The Temple of Mechanism has fallen. From the wrecks of this we conservatives are called to build up a wondrous cathedral of spiritual religion that shall live throughout the centuries. The call is for such spiritual workmen. But they must be men of a burning evangelical passion and of real creative thought. I think that the words of Lynn Harold Hough would apply even more aptly to the real conservative than to the Liberal. Says he in *Whither Christianity,* "You only possess Gothic Cathedrals after men of creative passion have appeared. And the new temple waits for men of creative passion who will change a mass of scattered and coherent materials into a living structure of rare and radiant beauty."

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## THE MORAVIAN PENTECOST AND WHAT CAME OF IT.

Rev. R. A. Lapsley, D. D.

In the year 1727 there had been gathered at Herrnhut in Saxony a collection of Protestant refugees, under the protection of Count Zinzendorf. There were men and women, all bound together by a common tie; they had been driven from their own countries by persecution, and so had sacrificed their homes and their possessions and endangered their lives for their faith. Literally they had suffered the loss of all things that they might win Christ.

And it might be supposed that having sacrificed all for the faith of the gospel they were joined together by ties of no common unity and affection. But not so—they constituted a veritable cave of Adullam, in which Hussites, Lutherans, Zwinglians, Baptists, etc., were sheltered but not united. The most of them were far more jealous for their individual religious peculiarities and sectarian opinions than they were for the main principles of the gospel. Questions of "predestination, holiness, the meaning and mode of baptism, etc., seemed likely to divide the believers into a number of small and belligerent sects. Zinzendorf himself spoke of them as a hundred earnest but quarrelling controversialists. And he almost despaired of promoting harmony and brotherly love among them. But on the 13th of August, 1727, something occurred which changed all this and substituted the peace of God and flaming zeal for bitterness and sectarian rivalry. And that something was what is indicated in our title above—"The Moravian Pentecost."

We copy from the words of a Moravian evangelist a description of this outpouring of the Holy Spirit, which has few parallels except that which took place in the city of Jerusalem fifty days after our Lord's resurrection:

"On Sunday, about noon, while Pastor Rothe was holding the meeting at Herrnhut, he felt himself overwhelmed by a wonderful and irresistible power of the Lord, and sank down into the dust before God, and with him sank down the whole assembled congregation, in an ecstasy of feeling. In this frame of mind they continued till midnight engaged in prayer and singing, weeping and supplication."

"Another eye-witness says: 'I cannot ascribe the case of the great awakening of children as well as adults at Herrnhut to anything but the wonderful outpouring of the Spirit of God upon the communicant congregation assembled on that occasion. The breezes of the Spirit pervaded at that time equally both young and old.' "

The immediate result of this baptism with the Holy Spirit was seen in the exaltation of Christ. The baptism with the Holy Spirit caused the Renewed Moravian Church "to see no man save Jesus only." Their spiritual vision became so

keen that they could "see Him who is invisible". The form in which He appeared to them most frequently was when He was "led as a lamb to the slaughter, wounded for their transgressions, and bruised for their iniquities". In the divine presence of their bleeding and dying Lord they were overwhelmed with their own sinfulness and with His more abounding grace. Hushed were their controversies and quarrels; crucified were their passions and pride as they gazed upon the agonies of their expiring Lord. Henceforth their one passion was to gaze upon the King in His beauty, and to proclaim the slaughtered Lamb as the "chiefest among ten thousand, and the one altogether lovely". They did exactly what they sang:

> "Then will I tell to sinners 'round
> What a dear Saviour I have found;
> I'll point to the atoning blood
> And say 'Behold the way to God.' "

Another notable result of the outpouring of the Holy Spirit was a remarkable union of the whole company of believers in effectual, fervent prayer. Not long after this remarkable outpouring of the Spirit, twenty-four brethren and the same number of sisters met and covenanted together to continue from one midnight to the next in prayer, dividing for that purpose the twenty-four hours of night and day by lot among themselves. The number was subsequently enlarged, and increased to seventy-seven. And this later became a permanent feature of Moravian church life, of which a Moravian author speaks as follows:

"Was there ever in the whole of church history such an astonishing prayer meeting as that which, beginning in 1727, went on one hundred years? It is something absolutely unique. It was known as the 'Hourly Intercession', and it meant that by relays of brethren and sisters prayer without ceasing was made to God for all the work and wants of His church. Prayer of that kind always leads to action. In this case it kindled a burning desire to make Christ's salvation known to the heathen. It led to the beginning of modern foreign missions. From

that one small village community more than one hundred missionaries went out in twenty-five years. You will look in vain elsewhere for anything to match it in anything like the same extent."

It may be remarked incidentally that this Pentecostal outpouring of the Spirit had been preceded by, and in a sense born in earnest and persistent prayer. The Spirit of God always begins his work as a "spirit of grace and supplication" (Zech. 12:10); so that it has been well said that "when God intends great mercy for His people, the first thing He does is to set them a-praying". Just preceding the date August 13, 1727, the records show that the brethren on July 22nd had "covenanted together of their own accord, engaging to meet often, and to pour out their hearts in prayer and hymns". On the 5th of August Count Zinzendorf spent the whole night in watching and praying in a company of about twelve or fourteen brethren. At midnight there was held a large meeting for the purpose of prayer, at which great emotion prevailed.

As to the further results of the Spirit's outpouring, it should be said that Zinzendorf, like John Wesley, used sanctified common sense in crystallizing and organizing the results of the outpouring of divine power. His effort was to copy as far as possible the organization of the apostolic church and reproduce that in the church organization at Herrnhut. This organization was in its main features Presbyterian. The government of the church was in the hands of its elders. The church, it is true, had bishops, but these officers were only *primus inter pares,* with no peculiar governmental authority. And the church organization was completed by the election of deacons and deaconesses according to the apostolic model.

Under the influence of the Spirit, sectarionism disappeared; and the church very largely exemplified that well-known adage: "In essentials unity; in non-essentials liberty; in all things charity." The emphasis was placed not so much upon the intellectual as upon the experimental side of religion. Especially "the Moravian Pentecost" produced the same joyful and victorious assurance of salvation as in apostolic times; they could testify with St. Paul: 'Our gospel came not in word only,

but also in power and in the Holy Ghost and in much assurance." In substance there are three things which lie in the very alphabet of Christianity; these are, that salvation is through Christ's atonement and not through our own works; that its sole condition is faith; and that it is certified to the spiritual consciousness by the Holy Spirit. The witness of the Spirit is thus put in the forefront of Christian experience, where it always should be.

The present writer recollects with what gusto Dr. Girardeau quoted in one of his Wednesday night lectures to the students of Columbia Seminary fifty years ago this saying of Dr. Thornwall, "That the witness of the Spirit was the one saving clause in the cold and barren desert of Arminianism." (This doctrine, by the way, which the early Moravions passed on to John and Charles Wesley and which we fear has been lost out of the practical teaching of present-day Methodism, has been allowed to lapse into "innocuous desuetude" in our present-day Presbyterian theology. The subject of the Spirit's witness, as the writer vividly recalls, constituted the subject of a distinct lecture in the course of which Dr. Girardeau gave the Columbia students—just as it is distinctly treated and emphasized in Dabney's theology.)

But to return to the Moravian Pentecost, and to further trace its remarkable effects. One of its effects has already been intimated in the influence which it exerted upon the origin of the Methodist church in the person of its founders, John and Charles Wesley. At what we are now accustomed to call "the psychological moment" the Wesley brothers came into contact with the Moravian brethren.

Both John and Charles, as is well known, made a trip to Georgia as Anglican missionaries. And on the voyage out, they were profoundly impressed with the deportment of a group of German men, women and children who were Moravians, during a great storm which threatened the destruction of the vessel. When the storm was at its height Wesley went down among the Moravians, where they had begun to sing a psalm. "At this moment a tremendous wave broke over the ship, split the mainsail, and poured over the deck as if the great deep

had already swallowed us up. A terrible screaming began among the English. The Germans calmly sung on. I asked one of them afterwards, 'Were you not afraid?' He answered, 'I thank God, no'. I asked, 'But were not your women and children afraid?' He answered mildly, 'No, our women and children are not afraid to die'."

Later Wesley renewed his intercourse with the Moravians in Georgia, and sought spiritual counsel of a Moravian bishop, Spangenberg, and received much illuminating instruction concerning his (Wesley's) need of the witness of the Spirit. On returning to England, both John and Charles Wesley became intimately acquainted with the Moravian brethren. Peter Boehler, the leading bishop in the Moravian church, was particularly blest in his efforts to lead John Wesley into the full light of the gospel. It was also under Boehler's tuition that Charles Wesley came into that experience celebrated in the noble hymn which since the year 1799 stood first in every collection of Methodist hymns:

"O for a thousand tongues to sing
My dear Redeemer's praise;
The glories of my Lord and King,
The triumphs of His grace."

Under this Moravian influence the two Wesleys began to preach and sing those doctrines of grace which before long turned England upside down, and which marked an era in the history of Protestantism. We might well say, therefore, in estimating the results of the Moravian Pentecost, that under God Zinzendorf begat Peter Boehler; Peter Boehler begat John and Charles Wesley; and later the Methodist church, founded by the Wesleys, begat William and Catherine Booth, and the Salvation Army.

But to return. An immediate effect of the Moravian Pentecost was a flaming outburst of missionary zeal. Those humble men and women who began in 1727 the hundred years' prayer meeting left Herrnhut and went everywhere preaching the word. One of the first missionary contacts which Zinzendorf established was through his attendance at the coronation of

King Christian VII at Copenhagen, to which he was led by his personal friendship with the young Danish king. The result of this visit to Copenhagen was the establishment of the mission to Greenland in the month of April, 1733. After five years of toil and disappointment, which the Moravian brethren endured without a murmur, their prayers were answered and their toil rewarded in a simple and yet remarkable way. The brethren are engaged in translating and copying a part of the gospel narrative telling of Christ's agony in the garden and His subsequent suffering and death. One of a group of listening Eskimos steps up to the reader and asks with much earnestness, "How was that? Tell me that once more, for I, too, desire to be saved". This man became an undoubted Christian and labored with his companions until they, too, became interested. Before a month had passed, three large families of Greenlanders pitched their tents near the missionaries in order to hear the news of salvation. With this beginning the work went on until in that land of snow and ice the Christian Eskimo is the rule and the heathen the exception.

A year or two before the establishment of the mission to the Eskimos a remarkable work was begun in the island of St. Thomas in the West Indies. Two young men from Herrnhut, Dober and Nitschmann, determined to go as missionaries to the slaves in the West Indies. They started from Herrnhut for Copenhagen, a distance of 600 miles, their sole luggage being a bundle on their backs containing a change of clothing, and their moneyed capital amounting to barely six dollars. These two intrepid souls offered to go into slavery themselves in order to reach the negroes among whom they were determined to preach the gospel. The two missionaries reached St. Thomas, went in search of a negro woman with whom they had established contact by a letter sent her by a brother in Denmark. These first two missionaries were succeeded by Frederick Martin, who labored in St. Thomas for eleven years, with such success that the converts and inquirers had multiplied and numbered some 900 people. Later the work spread until all the neighboring islands were evangelized.

Time and space are lacking to describe in detail other Mora-

rian missions—among the Indians in South America, among the Hottentots in South Africa, among the Bushmen in Australia, and in other regions, so that they have literally girdled the globe. In every case their mission enterprises have been animated by certain fixed principles—to carry the gospel to the most degraded and hopeless races of mankind; to preach where Christ was not named; to utilize the services of humble but consecrated workers whose chief qualification was a personal experience of the grace of our Lord Jesus Christ and a firm faith in the power of the Holy Spirit to make His gospel a saving reality among the most stupid, hopeless members of the human race. The Moravian missions have as a rule no capital or financial resources such as boards or committees supply; the missionary labors in many instances have gone on with a succession of workers who built upon the foundation laid for them in the graves of their predecessors. This has been peculiarly the case in the Guianas, where a pestilential climate added its terrors to the obstacles opposed by savage and brutal men. Yet the work has gone on, until the missionary annals of Herrnhut have become, in little more than a hundred years, a prolongation of the Acts of the Apostles. And to Moravian missions, when compared with those of all other denominations of Christians, we might apply an adaptation of the classical phrase, "Other Christians preach missions; the Moravians practice them".

We have only to notice one other of the results of the Moravian Pentecost, and that is its lasting contribution, not so much to the theology of Protestantism, as to its hymnology. While this feature of Moravian hymnology is not peculiar, it is nevertheless so marked as to be distinct. This feature of Moravian hymnology is that it consists largely of direct praise to our Lord Jesus Christ, adoring Him as divine, proclaiming His glory, and celebrating His atoning sacrifice. We cannot find a better example of what is meant than Zinzendorf's own hymn, translated by John Wesley:

> **"Jesus, Thy blood and righteousness**
> **My beauty are, my glorious dress;**
> **Midst flaming worlds, in these arrayed,**
> **With joy shall I lift up my head."**

Another example is Charles Wesley's great hymn, which had a Moravian source, to which allusion has already been made:

"O for a thousand tongues to sing
My dear Redeemer's praise;
The glories of my God and King,
The triumphs of His grace."

Another great favorite in the praises of the Moravian brethren is Paul Gerhardt's hymn of the cross:

"O sacred Head, now wounded,
With grief and shame weighed down;
How scornfully surrounded
With thorns, Thine only crown.
O sacred Head, what glory,
What bliss till now was Thine!
Yet, though despised and gory,
I joy to call Thee mine."

This feature of Moravian hymnology cannot be too clearly understood and too strongly emphasized. It was a vital and most effective means of forwarding the work of Moravian missions, especially those hymns which set forth the sufferings of our blessed Lord, like "O Sacred Head Now Wounded" and "Jesus, Thy Blood and Righteousness", alluded to above.

Another distinct feature of Moravian hymnology is the emphasis which it places upon the office and work of the Holy Spirit, who is placed where he ought always to be, side by side with the Son of God in the praises of God's people. Not only the blood of Calvary, but the baptismal power of the day of Pentecost are thus practically recognized standing side by side. One excellent example of the honor thus paid the Holy Spirit may be noted in a Moravian hymn written by that well known hymn writer, James Montgomery (whose father and mother died as Moravian missionaries):

"Lord God, the Holy Ghost,
In this accepted hour,
As on the day of Pentecost,
Descend in all Thy power.

We meet with one accord
In our appointed place,
And wait the promise of our Lord,
The Spirit of all grace.

The young, the old inspire
With wisdom from above;
And give us hearts and tongues of fire,
To pray, and praise, and love."

And so regarding the Moravians we may adapt and apply the oft quoted saying, "Let me compile the hymnology of a church, and it does not make so much difference who teaches its theology". When, therefore, as a result of the Moravian Pentecost the brethren praised the redeeming blood of their dear Lord and Master, that fact anchored their hearts and minds to the sound doctrine of His divinity and atonement.

While we are on the subject of hymnology, we may well mention in closing one feature of revival hymnology which was conspicuous in the Moravian Pentecost, that is the great truth which is inseparable from the cleansing blood of Christ and the regenerating power of the Holy Spirit, the pollution and power of sin. This is emphasized by Zinzendorf himself, and embodied in all Moravian hymnology.

Zinzendorf says: "In order to preach aright, take three looks before every sermon; one at thine own sinfulness; another at the depth of human wretchedness all around thee; and a third at the love of God in Christ Jesus; so that empty of self, and full of compassion towards thy fellow-men, thou mayest be enabled to administer God's comfort to souls."

We find, however, one of the best examples of what we mean in the former hymnology of our own Southern Presbyterian Church. Dr. Conrad Speece—*preclarum et venerabile nomen*—wrote a hymn which is evidently modelled on the lines of Isaac Watts' better known, "When I Survey the Wondrous Cross". In Dr. Speece's hands this theme loses none of its power and has far more evangelical fervour and depth:

"Blest Jesus, when Thy cross I view,
That mystery to th' angelic host,
I gaze with grief and rapture, too,
With all my soul in wonder lost.

What strange compassion filled Thy breast,
That brought Thee from Thy throne on high,
To woes that cannot be expressed,
To be despised, to groan and die!

Was it for man, rebellious man,
Sunk by his crimes below the grave,
Who, justly doomed to endless pain,
Found none to pity or to save?

For man didst Thou forsake the sky,
To bleed upon the accursed tree?
And didst Thou taste of death, to buy
Immortal life and bliss for me?

Had I a voice to praise Thy name,
Loud as the trump that wakes the dead,
Had I the raptured seraph's flame,
My debt of love could ne'er be paid.

Yet, Lord, a sinner's heart receive,
This burdened contrite heart of mine;
Thou knowest I've nought beside to give;
And let it be for ever Thine."

In this same connection we may well mention another of our older hymns, which has many fragrant memories connected with it in the experience of those saints of the Lord to whom our own Church owes much that is best in its past life and history. We refer to the hymn:

"How sad our state by nature is!
Our sin how deep it stains!
And Satan binds our captive minds
Fast in his slavish chains.

But there's a voice of sovereign grace
Sounds from the sacred word;
'Ho! ye despairing sinners, come,
And trust upon the Lord.'

My soul obeys the almighty call,
And runs to this relief:
I would believe Thy promise, Lord,
O help my unbelief.

To the dear fountain of Thy blood,
Incarnate God, I fly;
Here let me wash my spotted soul,
From crimes of deepest dye.

A guilty, weak, and helpless worm,
On Thy kind arms I fall:
Be Thou my strength and righteousness,
My Jesus and my all."

The last stanza of this hymn has an interesting experience connected with it, with the telling of which we may well bring this article to a close: "Dr. Spencer, in his Pastor's Sketches, tells of a young woman under conviction, with whom he had had many an earnest conversation, and who clearly apprehended intellectually the plan of salvation, yet had not accepted it, who, one evening in attendance upon his preaching, came to the light, not from his exposition of the truth, for she affirmed that she did not even hear the sermon, nor could she remember the text, but because her mind had fastened on a stanza of the hymn he had read before preaching, and on this truth her faith had seized. It was the closing stanza of that fine hymn of Watts, "How Sad Our State by Nature Is!" which contains the magnificent gospel on which many another soul has rested likewise:

" 'A guilty, weak, and helpless worm,
On Thy kind arms I fall;
Be Thou my strength and righteousness,
My Jesus and my al!' "

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## WHITHER WE ARE DRIFTING.

Rev. J. P. Robertson, D. D.

In these days, when so much is being done to discredit the Word of God by undermining our doctrine of inspiration, every true lover of the Lord should be on the watch-tower. A favorite claim of the so-called modernist is that he is "not narrow-minded". Certainly a duty of equal magnitude is to be not

short-sighted. Edmund the Unready lost his kingdom through lack of foresight and preparation.

## I. How Far We May Drift.

When the critics or modernists began their work they made great promise of firmer ground for our faith. Dr. Chas. A. Briggs likened the work of the critic to a man digging amid the ruins of ancient Tyre and clearing away the rubbish that he might lay his foundation "on the living rock". But twenty years later their attitude was voiced by a professor of Bryn Mawr as he said, "No conclusions of today can stand before the investigations of tomorrow", at the same time expressing "delight" over "fleeting visions of truth". Such views openly expressed in America are now startlingly upheld in distant parts of the world. "Old Paths" for September, 1931, published in Ceylon, reports "the General Consistory" of the Dutch Reformed Church as having endorsed as "sound" a book on Genesis that "denies both the authorship of Moses as well as characterizing as mythical many of the incidents recorded in it". At the same time it quotes (what I have seen in other news columns) from the "Free Presbyterian Magazine" an account of a recent "decision of the highest court of the Irish Presbyterian Church" as having acquitted with "enthusiasm" a certain Professor Davy, permitting him to "continue as the honored trainer of its students for the ministry". The seven points quoted from his writings, pages being cited in every case, were as follows: "The Old Testament idea of God as the potentate who holds rebellious man in derision, the arbitrary and self-centered despot who seeks his own glory, is not the conception of God which Christ gave us, but something like its antithesis. * * * I know of no way of accepting the Christian faith which does not rest upon a willingness to change it any day for a better, if the other faith in question could be proved really more satisfactory and more entitled to our acceptance. * * * Are Christ's theories of the authorship of Genesis or of the 110th Psalm final for us, or his views about astronomy or about angels and demons? It is not the Galilean Jew, who is final, but something which tabernacled in Him and expressed itself in the

forms of its time both in thought and practice. * * * We may perhaps in some things be driven to modify or ignore certain views of Christ, e. g., his theological or scientific statements where they seem to conflict with his Spirit or with investigated facts. If in points we must question the words of the historic Jesus, it is only to exalt the living and eternal Son of God, whose Spirit even yet leads us on into all truth, and still takes the things of Jesus and interprets them unto us. * * * Intellectually and esthetically *Christ is not our final revelation* (italics mine), though his Spirit is our greatest help towards the attainment of an ever greater truth and beauty. And if in these spheres of mental activity Christ is not our final revelation, still less are our Scriptures so". Hear it, ye saints and angels! He not only asserts an errant Bible, but has progressed (?) till he has found an erring Jesus! And this man is endorsed by the Irish Presbyterian General Assembly! Such men "seek counsel of their own spirit", while terming it "the Spirit of the Son of God", who is thought to improve upon the teachings of our holy Saviour himself. The Church's once "infallible" Book is errant not only, but Jesus has lost his infallibility! It seems they do not amend the Confession of Faith. When ordained, they still accept the Holy Scriptures as "the only infallible rule of faith and practice"; and then lay it on the shelf in the museum of their antiquities. Both of these branches of the Presbyterian Church were recently deemed among the soundest. Thirty years ago Dr. Samuel A. King eloquently pronounced the Irish "the purest Presbyterian Church in the world". Now they follow an *ignis fatuus,* or will-o'-the-wisp, sometimes termed by themselves "the Spirit of Christ", at others "our sanctified common sense". This shows that men, when cut loose from their moorings, may drift to the antipodes from Jesus. And shall "the floods of ungodly men make us afraid", and we tamely await the arrival of such conditions? If so, the true-hearted among us some day may cry, "They have taken away my Lord, and I know not where they have laid Him". Shall we be silent whose ordination vow is to maintain "the purity" as well as "the peace of the Church"?

## How We Are Drifting.

In support of loose views of Holy Scripture, two of our eminent men whose soundness of faith has never been questioned—Drs. W. L. Lingle and R. F. Campbell—are being widely quoted as saying our Confession of Faith does not attempt to define inspiration. Dr. Campbell came out in the Union Seminary Magazine, October, 1931, saying, "No particular theory of inspiration is presented or championed". I ventured to write this eminent man about it, expressing surprise that, while he quoted six extracts from the first chapter, which are right strong, the three strongest in my opinion were omitted; and gave them as follows: (1) Paragraph IV says, "God, the author thereof". If one is author of a book, he either wrote it himself or had it done as he dictated. If not, he cannot be correctly termed the "author". (2) Paragraph V says, "The entire perfection thereof * * * the infallible truth". Now, if clothed with "ENTIRE perfection" was it not shielded and guarded by the Lord from all error as it came from the original writers? (3) Paragraph VIII adds, "By His singular care and providence kept pure in all ages". Now, must it not have been "pure" to begin with if so "kept"? The point here is not whether the framers of our Confession were correct in this high estimate. "Modern" scholars may deem the Bible afflicted with error. The point is what was *their* opinion of the Word of God? And is it fair to imagine these saints now in glory as possibly modernistic? If it is vested with "entire perfection" and has been "kept pure", did they not surely believe that God in some way had it communicated without error to men, And does not verbal or plenary inspiration inevitably follow as their belief, Do not words convey ideas and surely a wrong word the wrong idea? I know Dr. Campbell wishes to defend the Bible, and has adopted this "modern" theory as the best way to do it. But to me the recent remark of a distinguished minister was correct, "If which parts of the Bible is God's Word is to be decided by 'our sanctified common sense', we will have as many Bibles as we have thinking minds". Ian McLaren is quoted as saying, "Our fathers were too sure

of everything; it would be a good thing if we could be sure of something". He was a modernist, but saw where such a theory has led many. Dr. Campbell's courteous reply was that my "quotations, *taken alone,* make a very strong contention". He then asked me to re-read Dr. Lindsay in the aforementioned edition of the Review, which I have done with care. What impressed me most in Dr. Lindsay is that while he says much about the views of the Reformers he gives no citations in proof. He *says* "the reformers drew a distinction between the Word of God and the Scripture which contains and presents that Word. * * * The Word of God is to the Scripture as the soul is to the body"—while he *says* this, no quotation is given from the Reformers. Evidently he thinks Christ is the Word and the Scripture merely *contains* Him, that, while He is perfect the Scripture containing Him is imperfect. BUT NO WORDS ARE QUOTED IN PROOF! How different is Dr. Faulkner in the same Review, who quotes Luther, "Holy Scripture is the Word of God reduced to writing * * * and as Christ is looked upon and treated in the world even so the written Word of God fares in the world * * * Holy Scripture was given by the Holy Spirit * * * How often have I said that, according to Augustine's opinion it is to the canonical books alone is due the Honor that *we most firmly believe there is no error in them.* * * * The Greek text (Acts 13:20) is corrupted by the mistakes of the copyist. It might easily happen that he might write 450 instead of 350." How different also is Dr. T. Cary Johnson in the same Review, who quotes also the very words of Calvin, "We owe the Scripture the same reverence, which we owe to God because it has proceeded from Him alone, and *has nothing belonging to man mixed with it*". Again he quotes Calvin on his supposed admission of "mistakes", on which he really says, of Acts 7:14, "Whereas he saith that Jacob came into Egypt with seventy-five souls, it agreeth not with the word of Moses; for Moses maketh mention of seventy only * * * I think this difference came from the error of the writers who wrote out the books". So clearly Calvin and Luther both thought the few errors in the Bible came from the careless pens

of copyists. How dubious the Modernism that claims support of reformers whose real views were against them!

Dr. Lingle, who says he is not a modernist and, of course, is not, published an article in the *Christian Observer* of September 9th, 1931, in which he hoped "the conservative" with his "stiff-bosom shirts and detachable cuffs", etc., and "the progressive", with his "soft-bosom shirts" and latest books, could live harmoniously together. These terms in common usage are synonyms for "fundamentalist and modernist", but the distinguished doctor avers the terms to have not been so employed. If so, where was the need for urging a let-alone policy? He declares he intended no reference to doctrine, but in our Church we have never had any controversy about clothes, the only other point at issue there. Advocates of this policy of *laisser faire* are given to urging that we "keep sweet" like Jesus. Now, this is a one-sided view of our Lord. None ever loved so much as He. None ever excelled Him in denouncing error in doctrine and practice, "Ye compass sea and land to make one proselyte, and when he is made he is twofold more a child of hell than yourselves * * * generation of vipers * * * whited sepulchers * * * Beheld your house is left unto you desolate". We cannot love too much, but we must not "trim the truth" for personal popularity and comfort. Do we not need a revival, so that we shall not imitate the prophets of Isaiah's time who "looked every one to his own gain from his quarter" and avoid the fate of Paul's associates in Rome who "all sought their own, not the things which are Jesus Christ's"? If denunciation of "heresy-hunting" spells not heresy, at least it shows desire for a pleasant time as the main purpose of life.

## Why We Should Not Drift.

A distinguished college president says he "would not mind a debate on whether heresy trials do more harm than good" with himself on the affirmative. I "would mind" it, but could enter upon one assured of success with the negative if it was to be decided on the Protestant principle of settling all questions by the Word of God. With such Scriptures as, "Put away

from among yourselves that wicked person * * * Withdraw yourselves from every brother that walketh disorderly * * * delivered unto Satan that they might learn not to blaspheme * * * a man that is an heretic, after the first and second admonition, reject * * * hast tried them that say they are apostles and are not and hast found them liars", it would be easy to decide the question. The harm comes from giving the patient only enough medicine to make him feel sicker. In a recent meeting of a Presbytery it was said "the wheat and tares" should be left to "grow together till the harvest lest ye root up the wheat also". They forgot that the wheat and "darnel" or "tare" look alike "till in the ear". Quite different from rooting up Jimson weeds, whose looks and smell are unmistakable. Men that say "Jesus is not our final revelation" and reject or ignore the great teachings of His Grace do not belong in His Church. Of course our "house-cleaning" should be carefully done and in Christian charity. So long as men teach redemption by the blood and regeneration by the Spirit of Christ, they should be treated patiently on other questions. What we should jealously guard is the great essentials. If not, the fate of a certain Arabian castle awaits us. It was strongly fortified and guarded night and day. One night a poor man appeared begging for food and lodging. He did not ask for the massive gates to be opened, but only to be let in by the postern door as he shivered with cold. The keeper said, "What is that I see behind you?" The begger replied, "Oh, it is only my shadow". So the keeper let him in by the postern door to be followed by a hundred men, and the keeper either lost his life or was sold into slavery, I have forgotten which. To me it seems no less than pitiful that some of the leading men in our Church, noted long for its rock-ribbed orthodoxy, are openly drifting toward modernism; when in Germany, the hotbed where these ideas were sprouted and whence they were widely transplanted, they are now growing hungry for the old Gospel again and coming back toward the faith of Luther. By the tens of thousands, under the leadership of Carl Barth and Emil Brunner, they are "seeking the old paths to find rest unto their souls". I do not say they have "arrived", but

are "coming back toward the faith of Luther". They are defending the Bible now after a fashion. Brunner in his "Theology of Crisis" shows himself, it is true, to be only recovering. As he has so long fought fundamentalism, he still gives it a kick, but has utter scorn for Modernism. He tries to picture himself as holding Luther's view of inspiration. He is drifting "toward" orthodoxy, while some of our dear men seem bent the other way.

### Modernists Poor Pilots in Drifting.

They see rocks to damage the Ship where they do not exist. I submit just a few samples of their blunders, *but counted their strongholds.* Their criticisms have been answered often, but their policy is to ignore replies and seize the press of the country. And some of our best men are caught to a degree in their wiles. Dr. McCorkle, in the Union Seminary Review for July, 1931, cites the ltitle coney as a proof of error. He is a wee beast, but used to bite the Bible, and has been a long time. Thirty-five years ago Dr. C. H. Parkhurst paraded him in his pulpit for half an hour. Now, the wonder is that these men have not consulted their Hebrew. Real scholars are at sea as to the meaning of the word "shaphan", rendered "coney" in Lev. 11:5 and Deut. 14:7. The great Gesenius says, "Supposed to chew the cud * * * The rabbins render it coney or rabbit. The LXX have it hedgehog, which is indefinite. Some refer it to the mus * * * The animal is doubtless correctly specified by Saadias, who renders it by wahr, i. e., the Hyrax Syriacus, a small animal like the marmot". A man must be convicted of theft before sent to the penitentiary, and the Bible before it is condemned.

Dr. R. F. Campbell, in "Freedom and Restraint", uses Judges 5:24 as proof of error. He thinks it unpardonable that Jael should have been "blessed" when she had murdered her guest while asleep. The doctor's spirit of fairness admits extenuating circumstances, such as his being the enemy of her country and her religion. This is fine, but he did not go far enough into the matter. Additional facts for a just judgment

in the case are that Sisera was a violent man and forced himself on her hospitality. He came in the absence of her husband and ordered her to tell all that no man was in her tent, which would have hopelessly blackened her good name if his presence there had ever been discovered. It was counted a deadly offence among oriential people, THEN AS NOW, to enter a wife's apartment during her husband's absence. Jael, seeing the situation, made "a virtue of necessity" by going out to welcome him as he left the highway and was approaching, so that his suspicions might not arise and her own life be endangered. Then after this enemy of her country and religion and the probable assassin of her own good name had lapsed into slumber, she took "a hammer and nail" (4:21) and did what would leave no doubt in her husband's mind when he returned home. I sent these two points in a brief article to the *Observer* (not naming Drs. McCorkle and Campbell), but for some reason it was not favored.

2 Chron. 20:36 long seemed to contain a hopeless case of error; but the archeologist has cleared away the difficulty. It speaks of ships "going to Tarshish" though built at Eziongeber. This was ascribed to dense ignorance of geography because Tarshish could only be reached from there by circumnavigating the African continent, which had never been done. The direct voyage was to the other end of the Mediterranean. This Gordian Knot has been untied by the investigation of the Jewish rabbins by Prof. Patton. Tarshish being the further point reached by ancient mariners and requiring vessels of the largest size and strongest build for the voyage, "ships of Tarshish" or "going to Tarshish" came into use as a synonym for all vessels of that class. So in this case the term pointed not to their supposed destination, but to the size of the ships built by the king for his ill-starred commercial venture. And this agrees with Scripture usage. The 48th psalm, descanting on the greatness of God's power, says, "Thou breakest the ships of Tarshish with an east wind". Ezek. 27:25, describing the wealth and widespread commerce of guilty Tyre, says, "The ships of Tarshish did sing in thy market".

The tenth chapter of Genesis was long deemed hopeless.

Even the able and loyal Dr. James Orr felt constrained to admit that errors might have come from some old geneological chart or tablet that Moses used, though he stoutly assured us it should not affect our confidence in Scripture. But this might have been fatal because involving that Moses wrote by imitation instead of by inspiration. Moses says here that Elam (the father of the Persians) was a son of Shem, and Babylon was founded by Nimrod, a son of Ham. The critics seized these statements as gross errors because history found the Persians speaking an Aryan, not a Semitic language, and the Babylonians not a Hamite, but a Semitic language. So they said Moses got "his wires crossed" and laughed him "out of court" as a historian. But the archeologists have dug up the facts that the Persians at first used a Semite and the Babylonians the "agglutinous" speech of the sons of Ham. Deep amid the ruins of old Babylon they found it so, as also in the case of Persia. Whether in each case the people were the conquerors or the conquered is not known, but the change was made. Did the critics purposely forget that people have often changed their language? When the Normans conquered northern France they adopted the French because so much superior to their rude "Norse". Two hundred years later they subjugated England and for a couple of centuries did their best to make the Saxons use French, even forbidding the use of any other language in the courts of law. But finally they succumbed to their stubborn subjects, and English became the universal tongue. All of this should incidentally but powerfully confirm our faith in Moses. When all the world had long been ignorant that Persians were Semites and Babylonians were (or had been) Hamites, Moses somehow knew. So let us not be in a hurry to join in trying to pick flaws in "the Word, which liveth and abideth forever".

# THE GENERAL ASSEMBLY OF 1932.

Rev. Prof. E. B. Paisley.

It was predicted that the seventy-second meeting of the General Assembly would be brief in view of the need for economy. The *Christian Observer,* in a pre-Assembly issue, thought that one whole day might be saved. The Assembly fulfilled the prediction and accomplished what no one expected. It saved two days from the schedule and set an all-time record for brevity. The sessions lasted five days, consuming less than thirty-six hours in actual business. Economy of time, money and discussion seemed uppermost in the mind of the majority. The commissioners were faithful in attendance and the closing moment, always solemn and impressive, saw an unusually large number of commissioners present, due in part to the fact that it came two days ahead of the schedule.

## Montreat.

For the fourth time the Assembly met in what Time calls "cool, shady Montreat, North Carolina's mountain church resort, where one does not stay out late". It unanimously voted to accept the invitation of the Mountain Retreat Association to return next year. There was no other invitation. The natural beauty of the hills, not marred but enhanced by the creative genius of Dr. Anderson; the cool and invigorating climate; the constant proximity of the commissioners; the absence of distracting elements; all of these make Montreat an ideal meeting place, from the standpoint of the comfort, convenience and pleasure of the commissioners; and the expediting of the business of the Assembly. It is ideal if not used too frequently. There are real advantages in visiting different sections of the Church, both to the members of the Assembly and the churches of the cities in which they meet. Dr. Joseph Vance, reporting the General Assembly of the Presbyterian Church, U. S. A., writes: "The Assembly voted to go to Fort Worth, Texas, next year following its plan of rotation over

the sections of the country though it will cost $30,000 more than meeting in such a central place as Columbus, Ohio."

### The Moderator.

At the invitation of the retiring moderator, Ruling Elder R. A. Dunn, the Rev. William Crowe, D. D., pastor of the Westminster Presbyterian Church of St. Louis, preached the moderator's sermon. His theme was Evangelism, and his discourse so impressed the Assembly as to result in his election to the moderatorship. His humor, unfailing geniality, self-confidence and good judgment kept the thread of the Assembly's business from many provoking tangles. The sounding board at the Montreat Auditorium will never be able to escape the sobriquet he bestowed, "Dr. Anderson's magnified mouse-trap".

### Whither Bound?

This article does not attempt to give a complete account of the transactions of the Assembly. It has been prepared with this question to the fore, "In what direction is our Church moving and what is the rate as indicated by this Assembly?" Dr. George P. Fisher, the eminent Yale church historian of a generation past, states that the sum total of the historical effects of Christianity may be comprehended under these five heads: Missions, Polity, Doctrine, Life and Worship. These are convenient categories, comprehensive and complementary, and we shall use them in the examination of the acts of the 1932 Assembly.

### I. Missions.

It is fitting to begin with Missions. This had already been designated the Evangelistic Assembly. The moderator's sermon was on the theme, "Evangelism, a Divine Answer to a Human Appeal". The duty had been placed upon this Assembly to plan for a great Church-wide evangelistic campaign for the year 1933. This plan was adopted by the Assembly. The Executive Committee of Home Missions in its popular meet-

ing gave the entire emphasis to this campaign and presented the Rev. Benjamin R. Lacy, D. D., President of Union Theological Seminary, to address the Assembly on the subject. Dr. Lacy, always an acceptable speaker, gave the most effective message I have ever heard him deliver. He spoke to our hearts in a clear call to the ministry and the ruling eldership to dedicate themselves to evangelistic leadership, evangelistic preaching and evangelistic personal effort. A young and modest minister, a commissioner at other times silent, was thoughtful enough to move a ten-minute session of quiet prayer as an order of the day in preparation for this message.

The reports from the field were heartening. On the foreign field there were 5,211 additions on profession of faith, the largest ingathering since 1924. The total number of communicants on all our fields is now 51,820, the largest figure ever reported in the history of the Church. At home reports were no less encouraging. The Home Mission Committee reported that with twenty-four fewer workers and with many home mission churches without the services of a minister still the total additions to the Church were larger than last year. There were 5,354 added by profession in these home mission churches. There were 21,352 accessions on profession last year in the entire home church. This is a gain over the previous year of 1,455. The present membership of the Church is 471,025, a net gain of 6,295 over last year.

Thus the reports are encouraging and the enactments of the Assembly were evangelistic in tone and sincerely so. But there were many indications that the Assembly as a whole was not greatly concerned about evangelism at home or abroad. There were no marked signs of repentance, or of confession of past failure, or of the realization of human extremity, or of concerted pleading for the outpouring of the Holy Spirit, or of the lifting up of the eyes to a field already white unto harvest; only a sense of insecurity which expressed itself in demands for economy. This may or may not be the first movements toward a coming revival.

It is significant to note also that of the sixty-six overtures only two had to do with the aggressive preaching of the Gospel.

One of these called for the sending out of ten new missionaries, "provided this support can be secured outside the regular budget". The other asked for a home for converted ex-priests and nuns. So far as I can discover, neither of these was answered specifically, but only generally in a call to the Church to rededication to the supreme mission of evangelizing the world. The one point which called forth more debate perhaps than any other in the committees which dealt with the question was, "Shall the Foreign Mission Committee be required to write 20 per cent or nothing of its debt into the current budget?" The paper program for Church-wide evangelism in 1933 is splendid. Will it become incarnate?

## II. Polity.

The 1932 Assembly had much to do with polity.

*Limited Term of Service of Ruling Elders and Deacons.*

Time may prove that the most far-reaching action of the Assembly was the approval and enactment of the amendment to Paragraph 149 of the Book of Church Order. This provides that any particular church may by a majority vote elect its officers for a limited term of service, subject to certain conditions which are given. Dr. Lingle, in the *Christian Observer* for June 15th, has pointed out some of the dangers and some of the merits of this amendment. He thinks the merits outweigh the dangers. The amendment has come after repeated attempts lasting through many years. Each time the matter has been sent to the Presbyteries the reply in favor has been stronger. This past year all of the Presbyteries, 92 in number, voted upon it, 63 to approve and 29 not to approve. This gave a majority of 34, which was 16 more than is required.

The manner in which the Assembly approved and enacted the amendment is interesting. A special committee was appointed, as is customary, to tabulate the vote of the Presbyteries. Upon the report of this committee the moderator ruled that the merit of the amendment was not open for discussion. This ruling was not challenged and the vote was taken *viva voce*. The Assembly was in little mood for discussion and appeared

to be satisfied. It appears, however, that the matter was debatable, had any one chosen to discuss it. Paragraph 160 requires as the third step in the enactment of an amendment to the Book, "the approval and enactment by a subsequent General Assembly". And precedent shows that the Assembly may do one of three things: It may approve and enact, or it may defer action for one year, or it may decline to enact. This would seem to call for discussion, if any member so desired.

This amendment is in line with one important phase of the genius of Presbyterianism, the government of the Church by representatives of God's people. It will doubtless be used first of all in congregations upon the frontiers of Presbyterianism, whether in the home mission fields of North Carolina or of Oklahoma. I believe it will gradually approve itself to the Church and become an accepted part of our polity.

### *Changes in Pastorates.*

The Assembly voted to send to the Presbyteries for advice and consent an amendment to the Book of Church Order embodying the plan for changes in pastorates suggested by the Ad Interim Committee on this subject. This committee has worked faithfully since 1930. The excellent features of the plan justify the time taken by the committee and their wisdom in seeking to secure the mind of the Church and guidance from the experience of other ecclesiastical bodies. The need is urgent. The report of the States Clerk for the Bureau of Vacancy and Supply shows that 36 of our ministers are out of work because of the financial depression and 53 are engaged in secular work. At the same time there are 484 vacant churches, 169 of which are capable of entering into a satisfactory pastoral relation, either singly or in groups. There are many cases in which either pastor or church is restless under the existing pastorate.

The proposed plan creates a recognized place for the work of Stated Supply. This is a relationship which long ago received the practical sanction of the Church, but it has never been officially recognized in our form of government. It proposes that the plan suggested be enacted as Chapter XXVI of

the Book of Church Order, entitled, "Stated Supply". The real provision of the plan is that it gives the Presbytery the explicit duty of considering the appointing of all its unemployed or dissatisfied ministers to vacant churches as Stated Supply for one year. No one will think that the proposed plan is flawless. But it is built upon sound Presbyterian principles. It recognizes the fundamental jurisdiction of the Presbytery, and still provides a wider unit of distribution through the Synod's Committee. It provides for all possible liberty for ministers and churches and still recognizes the right of the Presbytery to assign a stated supply to each vacant church for the term of one year. The plan will doubtless be improved, but, if enacted, it will work from the start and will give needed relief.

### *Title to Church Property.*

Another matter apparently insignificant but with far-reaching consequences, was the adoption of the report of the Ad Interim Committee on Title to Church Property. This provides for another amendment to the Book of Church Order to be sent down to the Presbyteries for advice and consent. Our Book has nothing to say as to how a local church or church court shall proceed if it desires to sell or otherwise dispose of its property. The 1890 General Assembly made a deliverance with regard to the individual congregation, holding that the property of the local congregation belongs to the congregation and may be disposed of by a majority vote at a congregational meeting, constitutionally called for that purpose. Of course, this is a matter of civil law and much conform to the state laws governing property. But the state courts desire to follow the church's law, if compatible with the civil provisions.

The proposed amendment specifically declares that each Church and Church Court owns, controls and may dispose of its respective property. I believe this to be just. It is exactly the deliverance of the 1890 Assembly with regard to the local congregations. And because I believe it to be just I am strongly opposed to the next provision of the amendment, if I properly

understand it. It is difficult for me to know exactly what it means, but it reads, "and except as provided in Section 158 of the Book of Church Order (this section provides that if Church is dissolved before disposition of the property, this property passes to the Presbytery) it is not within the power of any one or more of such bodies (Presbytery or Synod) or of the General Assembly, to impair or divest such title so held by any other of such bodies without its consent given by the affirmative vote of three-fourths of those present at a meeting of such body, constitutionally called for that purpose."

In whatever other circumstances this provision might or might not be beneficial, I do not know. But in one important set of circumstances I believe it takes away with the left hand what the first provision extends with the right. I am thinking of the circumstances which would arise if in the future there should be organic union with some other church. For this amendment provides in such a case that a local church or church court would not have control of its property and could not take that property with it into the union, even though the constitutional provisions of Paragraph 162, providing for full organic union with another ecclesiastical body, had been fulfilled, if one more than one-fourth of those present at a congregational meeting or court constitutionally called for the purpose desired to block and defeat the will of the body and its right to its property.

I know that this is not perfectly clear, but I believe it to be the effect. Let me call attention to the fact that the manner of organic union of the church with any other body is already provided for in our Book. It is not effected by the action of the congregations directly, but by the action of two Assemblies and the consent of three-fourths of the Presbyteries. Should the Assemblies and the Presbyteries ever take this action, of course they would contemplate taking local church property and the property of the several Presbyteries and Synods into the union. Immediately the provision of this amendment would be operative. There would be no way to avoid all possible conflict except to vest the property rights of all local churches in the Assembly itself, or the Church at large. But we are not willing to do

this, and state laws might forbid. But certainly a majority of the body should be allowed to control under such circumstances. The substitution of the word "majority" for "three-fourths" in the amendment would, I believe, avoid much of the evil.

*Stewardship and Finance Committee.*

Last year the General Assembly suddenly abolished the Assembly's Work Committee and returned to the Executive Committees full authority and responsibility for the conduct of the work entrusted to them, making them responsible to the Assembly alone. It further dissolved the then Committee on Stewardship and created the Committee on Stewardship and Finance, consisting of two members from each of the promotional Committees. The chief point of interest is that this committee is secondary to the Executive Committees, whereas the Executive Committees had been sub-committees of the Assembly's Work Committee.

Thus began another interesting chapter in that long history, not yet finished, of the adjustment between the power and activities of the Executive Committees and their Secretaries and the control of them by the Church. The unsatisfactory condition of rivalry and independency existing during the early part of the 20th Century led to the formation of the Systematic Beneficence Committee, which passed to the powerful Stewardship Committee and the consummation of the budget system and the Presbyterian Progressive Program. Restive under this we changed to the Assembly's Work Committee, and now to the Committee of Stewardship and Finance.

It is interesting to speculate on the results. The present Stewardship and Finance Committee is still a kind of super-committee, but it has litle power. It is composed of members who are, first of all, members of the Executive Committees. These Committees will become naturally more localized and their interests more narrowly confined to the tasks assigned to them. The chairman of the central committee is to be changed each year, for it is provided that he is to be the moderator of the Assembly. There is to be a Secretary of Stewardship,

who is to be the secretary of this Committee. He will be rather permanent. He might become a kind of super-Secretary. But this is not likely. He might become a super-secretary to the Secretaries. And this is more probable.

We had won much in the way of unifying the work of the Committees and promoting the idea of the unity of the Church's work. It is not impossible that our hasty action will cause us to lose some of these gains. We became impatient for change and we may yet discover that we threw out the baby with the bath. The spirit of co-operation among our Secretaries and the work of the Committee on Promotion may prevent any loss at all.

### *Men's Work and Country Church.*

The progress of better educational ideals and the pinch of necessity led the Stewardship and Finance Committee to recommend and the Assembly to carry out the abolition of separate departments of Men's Work and the Country Church. The functions of these departments were transferred to the Executive Committee of Religious Education. This Committee will elect and have full supervision of the directors of these departments. Both departments have justified their existence and have made permanent contribution to the progress of our Church. The union of their work with that entrusted to the Committee of Religious Education lays the foundation for a useful Department of the Local Church.

### *Theological Seminaries.*

The Assembly appointed an Ad Interim Committee, composed of able men, to study the subject of training men for the Gospel ministry and plan for reducing the number of seminaries. It also formed a permanent Committee on a Correspondence Course and Summer School of Theology for the ministry. This committee is composed of the presidents of the four seminaries and of the Training School. Both committees have difficult tasks, but there is promise of steps that will give us needed unity in the preparation of the ministry. Our semi-

naries are doing, I believe, the best work in the history of our Church, but there is need for the presidents, faculties and student bodies to come into closer contacts. We have no concerted goal toward which our seminaries are moving in the preparation of men for the ministry, other than that which could be stated in the most general terms.

### *Proposal for Biennial Meeting.*

The Assembly considered sending down to the Presbyteries an amendment to the Book which would change the meetings of the Assembly from annual to biennial. This was voted down. There are merits in the proposal. Any presbytery is free to send up such an overture. General discussion throughout the Church would do no harm.

## III. Doctrine.

The Assembly was concernes with no doctrinal questions except that of the spiritual nature of the Church. Here there was small consistency. On the one hand, the Assembly hastily adopted without a dissenting vote the rather general resolution on temperance and law observance proposed by Ruling Elder E. T. George, stating among other things, "The General Assembly places itself on record as favoring—earnest support to governmental officers". It listened attentively to a sermon of Dr. J. M. Alexander indicting modern business leaders for the present evil economic days and calling for a stewardship of acquisition as well as of distribution. On the other hand, the Assembly seemed to approve of the moderator's sermon, which plainly stated, "it is no business of the Church of Jesus Christ in its organized capacity to promote the addition of any amendment to the Constitution of the United States." And it voted to remain out of the Federal Council largely because of its activities in social matters. All of which means that the relation of the Church to social, economic and political interests is difficult, and calls for more clear thinking than we have yet given. It is easy to believe that the fact that most of us Southern Presbyterians live a comparatively sheltered life eco-

nomic and social is more largely responsible for this apathy than any real doctrinal convictions.

## IV. Life.

How did the ideas and attitudes of the commissioners of the Assembly reflect the state of Christian Life in the Church? Of course, different persons would answer this in divers ways. My first impression and most lasting was that far more than we realized we had come practically to put our trust in things material, in an existing economic order whose saint is Prosperity. This order is now severely shaken and our souls trembled with every quake. Economy was the watchword. The suggestion of any expenditure set us all ashiver. Budgets should be reduced and balanced. But there is yet a place for, "Plan great things for God and expect great things from Him". Only once did I hear the victory note sounded with abandon and that was by a missionary to Persia.

Another impression that I had was that we are making something of a fetish of Good-will. I mean by this we are so anxious to avoid harsh dissensions that we often refrain from expressing our real convictions on important matters. Good-will and brotherly kindness are greatly to be desired, but there is a good-will which exists in spite of, nay, because of, honest differences of opinion, vigorously expressed, and not at the price of indifferent or hypocritical conformity.

Far more important than the explicit actions taken with regard to relationship with other Christan bodies were the attitudes revealed by these actions.

### *Union With All Other Presbyterian Bodies.*

The Assembly endorsed the plan of Federal Union prepared by the Ad Interim Committee on Union With All Other Presbyterian Bodies with the knowledge that no other Presbyterian body is interested in this form of union. The 1931 Assembly had directed the preparation of such a plan in conjunction with any other body that was interested. No other body responded to the invitation. It also removed the restric-

tion, "to cease all negotiations looking to organic union", placed upon the committee by the 1931 Assembly, and opened the door a "wee crack" if important proposals are made looking toward well recognized forms of church union by any other Presbyterian or Reformed Church. This is progress, but there are spinsters who were coy too long.

*Federal Council of Churches.*

The action of the last General Assembly in withdrawing from the Federal Council discovered a church with a divided mind upon this matter. Nine presbyteries sent up overtures asking the Assembly to re-enter the Federal Council, seven asked that this be not done. The Assembly after a somewhat prolonged discussion devoted overwhelmingly not to re-enter. The chief reasons presented by those who addressed the Assembly in opposition to re-entrance were the unorthodoxy of some of the past presidents, the futility of the activities of the Council, and the entanglement of the Council and its leaders with bolshevism and immoral theories and organizations. Of course, if these things were true, we should not be associated with the Council. But no evidence yet produced has led men of the type of Dr. Speer or Dr. Mudge, of the U. S. A. Presbyterian Church, or Dr. Summey, or Dr. Lingle, of the Southern Presbyterian Church, all of whom are in a position to know, to believe that they are true. An interesting thing is that the discussion was almost wholly confined to attack and defense of the Federal Council, and an apology for our association with this body. There was no setting forth of the positive worth of the Council, or of the privilege and duty of our Church to participate therein.

## V. Worship.

Without discussion the Assembly approved the report of the Ad Interim Committee on optional forms, authorizing our Church to publish an imprint edition of the entire "Book of Common Worship" of the Presbyterian Church, U. S. A., just as it stands after revision for optional and selective use of our

ministry. This book is a careful attempt to present sincere and beautiful forms of worship for optional use that "keep a golden mean between an unprofitable laxity and an oppressive uniformity in common worship".

### Dr. Smith Resigns.

The Assembly received and solemnly acquiesced in the request of Dr. Egbert W. Smith that he be allowed to close his twenty-one years of service as Executive Secretary of Foreign Missions because he had reached the age of seventy. Dr. Smith's service has been marked with rare ability and initiative. He has used his many gifts unstintingly for the cause which is first in his heart. It took courage, self-control and self-denial to step aside. The Church will honor him for his labors and his character. Dr. Darby Fulton was elected to the Executive Secretaryship.

### Conclusion.

The 1932 Assembly was an earnest Assembly. The commissioners gave themselves to business with evident seriousness and fidelity. When we compare it with other bodies of men now meeting in political conventions, we thank God for His Church and take courage.

# THE UNION SEMINARY REVIEW

A Southern Presbyterian Theological and Religious Journal

Devoted to the explanation and defence of the teachings of the Bible as interpreted in the Westminster standards; discussion of practical Church problems; expository studies of great passages of Scripture; special articles on missionary topics; sermons by our leading preachers, and reviews of the best theological and religious books.

Issued four times a year—January, April, July and October. Subscription, $1.50 a year; foreign, $1.75. Single copies, 40 cents.

Published by the faculty and students of Union Theological Seminary, Richmond, Va. Assisted by professors in the Austin, Columbia and Louisville Theological Seminaries and in the General Assembly's Training School, and by many other ministers and educators of the Southern Presbyterian Church.

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Entered at the Post-Office at Richmond, Va., as second-class mail matter.

Printed by The Richmond Press, Inc.
Richmond, Virginia

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Any book noticed in these pages may be secured at publisher's prices from The Presbyterian Committee of Publication, Box 1176, Richmond, Va.

## EXEGETICAL THEOLOGY.

THE ARCHAEOLOGY OF PALESTINE AND THE BIBLE. *By William Foxwell Albright.* Fleming H. Revell Co., New York City. Pp. 233. $2.00. Dr. Albright, Professor of Semitic Languages at Johns Hopkins University, was from 1920 to 1929 the Director of the American School of Oriental Research in Jerusalem. Thus from the academic and the practical standpoints he possesses special equipment for handling questions touching Palestinian archaeology. The book comprises the Richard Lectures (expanded) delivered at the University of Virginia

in February, 1931. "The Discovery of Ancient Palestine," from Robinson down to date, is first sketched. The story of "Unearthing a Biblical City" is presented next. This part of the book, the heart of the book, in fact, is of special interest to us since it is an account of the unearthing of Kirjath-Sepher, described in the Sprunt Lectures this past winter by Dr. Melvin Grove Kyle, associated with Dr. Albright in the three campaigns of exploration in 1926, 1928 and 1930 and at work on the same site this summer of 1932. The closing chapter of the book deals with "The Bible in the Light of Archaeology." While Dr. Albright holds the mediating view that archaeology "does not support either the extreme radical school of Biblical scholars or the ultra-conservative wing", it is interesting to hear him speak of "the extraordinary accuracy of the narratives of the Patriarchs", the indirect contribution of archaeology to "the early appearance of monotheism in Israel . . . *i. e.*, in the Mosaic age" and the "erroneous results" regarding the Mosaic religion arrived at by members and friends of the Wellhausen school. Shades of Paul Haupt (of Johns Hopkins) and his Polychrome Bible! Here is Dr. Albright's concluding sentence: "Many ancient ideas regarding the Bible and many more modern views concerning it must be abandoned, but the progress of archaeological investigation will make the Bible stand out more and more brightly against the background of the ancient Orient." J. G. M.

THE HISTORICAL GEOGRAPHY OF THE HOLY LAND. *By Principal George Adam Smith.* Ray Long and Richard R. Smith, Inc., New York City. Pp. 744. $6.00. The first edition of this book on Palestinian geography was published in 1894, and since that time, in successive editions, it has held undisputed place as the premier authority on the subject. The newest edition, the twenty-fifth, has been revised throughout to incorporate the results of investigations and discoveries in Palestine and the spectacular transformation of the political and social conditions of the land during and since the World War, including the changes brought about by the Zionist movement. A new chapter on Edom, splendid maps and an index that really helps you to find subjects and places round out a satisfying volume. No book of its kind is apt to supersede this for a long time to come. Later writers on the geography of the Holy Land, as further light comes from multiplying discoveries there, will probably content themselves by building upon this massive and challenging book, the foremost in its field. J. G. M.

THE CHRIST OF THE OLD TESTAMENT. *By Rev. Edward Mack, D. D., Ph. D., LL. D.* Presbyterian Committee of Publication, Richmond, Va. Pp. 203. $1.50. The Lord Jesus Christ heartily commends the

book on "Christ of the Old Testament", which Dr. Edward Mack has written and revised, and He is eager for all of us to read and study it most thoroughly. I say this on the authority of Jesus Himself, for the theme of this book is the very same theme which He used to bring the disciples back to a strong faith in Him and in His resurrection. As He joined the two disciples on their way from Jerusalem to Emmaus, He was amazed at their unbelief and said to them, "O foolish men, and slow of heart to believe in all that the prophets have spoken! . . . And beginning from Moses and from all the prophets, he interpreted to them in *all* the Scriptures the things *concerning himself.*" Christ *in the Old Testament* brought the two disciples back to a strong faith, for we hear them say, "Was not our heart burning within us, while he spake to us in the way, while he opened to us the Scriptures"? Jesus dealt with the unbelieving eleven in the upper room in exactly the same way, for He said to them, "These are my words which I spake unto you, that all things must need be fulfilled, which are written in the law of Moses, and the prophets, and the psalms, *concerning* me. Then opened He their mind, that they might understand the Scriptures". Christ *in the Old Testament* brought them back to a glorious faith, for a little later "they worshipped him, and returned to Jerusalem with great joy: and were continually in the temple, blessing God".

This is the reason Dr. Mack has spent many years in preparing the message of his latest book. As we read this book page after page we see that the study of the Old Testament is the study of Christ. That being true, the reader of this book will find that the Old Testament is a far more marvelous book than he ever conceived of. And that is a serious need of this time. Oh, that more teachers would teach the Old Testament; and more preachers would preach from the Old Testament! And when they see the Christ in the Old Testament the Bible will be a new book and Christ will be a new Saviour and Friend.

Not only the message, but the way Dr. Mack presents the message, makes this book overwhelming. No wonder Dr. Charles W. Dabney has said of this book, "It is a thoroughly scholarly book, treating convincingly all the important results of modern investigation, and yet it is so clearly and beautifully written that the lay reader is carried along on the argument as by an irresistible flood". Let this book stir the depths of your soul, and then its message will become more and more real as the years go by. M. R. T.

NOVUM TESTAMENTUM GRAECE CUM APPARATU CRITICO, &c. Stuttgart, 1932. Wurrtemberg Bible Society, catalog No. 495, 4 marks plus postage (total $1.38). 8vo., wide margins. Pp. 657 plus 84; 4 maps. Nestle's fifteenth edition. Textual criticism is a study for

the specialist. But the minister who is on good terms with his Greek Testament likes to have the results of textual criticism at hand for reference.

This new edition of Nestle's text, based on Tischendorf and Westcott-Hort and, where they differ, B. Weiss, is not only inexpensive but also beautiful to look at and easy on the eyes. The marginal references, originally built up by the late Dr. Eberhard Nestle from Luther's cross-references, have been repeatedly revised and enlarged, and are now superior (even for the student who has only English) to any other set of references that I know.

This resultant text is an effort, by comparison of the texts of modern editors, to arrive at an objective text. As in the thirteenth and fourteenth edition, little non-bothersome marks above the line in the text proper call attention to all variations given in the single apparatus at the foot of the page. All the suspected and rejected readings of Westcott and Hort are given; important variations of Von Soden, and the preferences of each of the three editions chosen as basic. Also the witnesses to the text, manuscripts, versions, fathers, and even many editorial conjectures, are indicated elaborately and almost exhaustively in the critical apparatus. This apparatus is a marvel of condensation, and is in very clear type.

This 8vo. with wide margins is printed on good paper, which will take finely written ink notes without spreading. A pocket edition (No. 491), printed from the same plates on thin paper, may be ordered from the same publishers, marks 2.20 plus postage. This beautiful little book will slip into a coat pocket. It has the English preface too, and is clearly printed. W. T. R.

THE RE-INTERPRETATION OF JESUS IN THE NEW TESTAMENT. *By Carl E. Purinton, Ph. D.* Charles Scribner's Sons, New York. 217 pages. $1.75. An introduction to the New Testament constructed on the principle that the function of the New Testament is to present the personality, ideals and influence of Jesus. As such, there are three main divisions of the book: The Sources of our knowledge of Jesus (Paul, the Synoptists, and their respective sources); The Historical Life of Jesus (including a study of Nazareth, and of Jesus' principal teachings); and the Interpretation of Jesus in the Later New Testament Books (Acts, Revelation, Hebrews and the Letters and Gospel of John). (Other New Testament books are omitted as offering little additional contribution.)

For the general aim and organization of the book, I have nothing but praise, especially as the author takes as his purpose throughout the presentation in brief understandable form the position of accepted scholarship on the various topics treated. It is much the best brief introduction to the general field of synoptic criticism that

I have seen. He is perhaps a bit behind the times in certain matters, such as the medical language of Luke, and the Oral Tradition Hypothesis; on other matters, such as the Resurrection, he is probably too far advanced; in addition one sometimes wonders how the author of such a brief work could save space for so many quotations and interpolations. But it is still a masterly piece of work: carefully annotated, with copious bibliography and questions for use of classes. And the chapters on the likenesses and differences of the Gospels alone are worth the price of the book. D. R. B.

THE SERMON ON THE MOUNT. *By Clovis G. Chappell, D. D.* Cokesbury Press, Nashville, Tenn. Pp. 227. 75 cents. Dr. Chappell's sermons are not only eloquent in their diction, but they contain also the substance of thought. Each sermon in this volume is worth reading for its ideas, and the series make an excellent exposition of Jesus' great sermon. It is good to see such a worthwhile book in an edition at a price that places it in the reach of all. Here is another good book for the home. J. C. S.

THE GOSPEL ACCORDING TO LUKE. *By G. Campbell Morgan, D. D.* Fleming H. Revell Company, New York. Pp. 284. $2.50. Dr. Morgan says he sends this book forth "at eventide", but it gains rather than loses by this fact. There is a lifetime of Bible study behind this book. The book, with its closely printed double column pages, contains a wealth of material of great value done in the famous Expositor's best manner. In my judgment The Gospel According to Luke will rank among the best of Dr. Morgan's expository books. Every page breathes a loyalty and devotion to Jesus Christ that gives this book an unsurpassed value for devotional study. It is a good book for the home. J. C. S.

THE MESSAGE OF THE FOURTH GOSPEL. *By Elbert Russell, Dean of the School of Religion, Duke University.* Cokesbury Press, Nashville. $1.50. 200 pages. Topical in arrangement; clear, interesting, well-organized; numerous accurate references. A college textbook. Useful in the hands of an instructor who teaches his course with the aid of a textbook instead of teaching the textbook. The wiser teacher who makes his students study the gospel itself will probably find this book useful in their hands for collateral work.

The author seems to follow "the scholarship of the last three decades"; but avoids the problem of authorship; and is only mildly afflicted with the disease, "Johannine textual rearrangement", of which Moffatt is the best-known victim. Dean Russell's conservative temper saves his book from many aberrations of a la mode criticism.

Especially suggestive in this readable volume are the treatment

of the evanglist's use of metaphysics, and the somewhat exaggerated distinctions between varying uses of the great keywords. When I put the book down, four or five sermons growing out of its pages had been outlined in the margins. W. T. R.

THE ACTS OF THE APOSTLES. *By F. J. Foakes-Jackson.* Ray Long and Richard R. Smith, New York. 1931. 236 pages. $3.50. This is a volume of the Moffatt New Testament Commentary, seven other volumes being already from the press. In keeping with the others, the printed text used is that of the Moffatt Translation, and the work is in a sense a commentary on Dr. Moffat's translation. It is, however, a critical commentary in the best sense, giving frequent suggestions as to other possible translations of disputed passages, and often giving the exact Greek or Latin word involved in the discussion. Even in these cases, however, the matter is handled in such a way that the student who reads only English can follow the discussion.

Continual use is made of textual criticism, especially of the readings of the western text, for which the letter "W" is constantly used (without explanation). Great use is also made of Josephus and all other outside sources. The matter of internal sources is not extensively treated, although it is occasionally referred to in quite a sensible manner. Frequent summaries and analyses of large portions of the book are inserted into the text. The author takes as his purpose an analysis of the contribution of Acts to our knowledge of the "history and theology of the primitive church". His book is brief and compact, but it meets its purpose in a most commendable fashion. D. R. B.

TRANSPLANTED TRUTHS FROM THE EPISTLES OF PETER. *By Alvah Sabin Hobart.* The Judson Press, Philadelphia. Pp. 189. $1.00. Expository sermons on some of the great texts in I and II Peter. Dr. Hobart was for twenty years Professor of New Testament Interpretation in Crozer Theological Seminary. He writes clearly and with conviction. What the title is intended to suggest is the bringing over of Peter's teaching into present-day conditions, a modern application of the ancient words. J. D.

GRACE IN THE NEW TESTAMENT. *By James Moffatt.* Ray Long and Richard R. Smith. 410 pages. $3.00. A companion volume to "Love in the New Testament", by the same author, this volume is an exhaustive study of each passage in which "grace" or kindred terms occurs in the New Testament. In effect it is a running commentary on the greater part of the New Testament, and as the author always quotes his own translation, it has the double interest of being a commentary on this famous translation.

The Synoptic writers do not use the term "grace". It seems to have been introduced by Paul as a spiritually tinged substitute for the usual "hail" or "greetings" (derived from the same Greek root) with which ordinary letters began. The phrase seemed so apt that Paul continued to use it all through his letters, and with the exception of the Johannine group which use the term only at the beginning and end of their writings practically all later Christian writers within and outside of the canon continued to use the term. Some of these later passages suggest ideas akin to the Roman view of "sacramental grace", but the Pauline references are all in harmony with the position of the reform theologians.

There are continual references to the Greek, and the use made of non-canonical works, Christian and otherwise, evinces the most careful and exhaustive scholarship. D. R. B.

MEN WHO STOOD ALONE. *By Mary Jenness.* Ray Long and Richard R. Smith, New York City. $1.00. Pp. 114. These biographical sketches are based upon the Scripture record. Skilfully interwoven, there is found fact and fancy. Nothing that is absolutely contrary to the record is found, but an effort to make it vital and interesting to the child's mind. The gripping scenes of Bible history move swiftly across the stage. The stories cover the peak events of the lives of some of the old worthies, and John the Baptist, that are strong, pungent and promptly reach a climax. In the case of Jonah, all reference to his being swallowed and cast up by the great fish is obviously omitted, though nothing perhaps in any prophet's experience would have been so fascinating for the mind of youth. The stories are readable and much of the ancient history of God's people is thus made available for youth. S. McP. G.

BIBLE DIFFICULTIES. *By W. Arndt.* Concordia Publishing House, St. Louis, Mo. Pp. 117. 75 cents. Some of the best books published today in defense of the faith, from a thoroughly conservative standpoint, are those which spring from the great church, which honors the name of Martin Luther. This little book belongs in that select group. Professor Arndt published in 1926, "Does the Bible Contradict Itself". A second edition was called for in 1931. This present book is a companion volume to the first. It offers a brief examination of a great many of the difficult passages of the Bible which are alleged to be irreconcilable with its inspiration. Modernists will probably not be convinced. But many who hold to inerrant inspiration will find comfort and help in these two convenient volumes.

E. T. T.

DIFFICULTIES IN THE WAY OF DISCIPLESHIP. *By H. F. B. Mackay.* The Morehouse Publishing Company, Milwaukee. $1.50. Pp. 92. This book undertakes to precipitate the deeper difficulties in the way of

discipleship as illustrated in the lives of Matthew, Thomas, Simon the Zealot, Andrew, Peter and John. It is pitched to a high spiritual note and is marked by penetration and spiritual sensitiveness that is arresting and impressive. It bears many unmistakable marks of the Church of England and its distinctive attitudes. The book is quite novel in places in its deductions regarding its subjects, often blending Tradition with the Scripture for its background. There is a certain asceticism manifest in its findings that seems to put a premium upon pain and sorrow and an unworthiness upon joy and victorious living. The unusual characterization of these early Christian leaders has a tendency to stimulate one's thought and to make the reader revalue his own positions. The physical properties of the book are most attractive, clear print, wide margins and pleasing binding. The writer's style is direct and brief and the book can easily be completed in one reading. S. McP. G.

THE BOOK WE LOVE. *By Charles L. Goodell.* The Abingdon Press, New York. 108 pages. $1.00. Dr. Goodell has given us a glowing tribute from his own heart to the matchless excellency of the Bible. To this popular modern preacher it is the Book of books; its power and popularity continue to grow, nor does he find it outmoded and out of date. The greatest story in the world is the story of its making and the messages of its psalmists and prophets, its apostles and teachers are living and vital for our day. He sets forth not only the loving tribute of his own heart, but also tributes to its value by the great men of the past and of the present. The story of the part it played in the War between the States and in the great World War is interestingly told. The Bible is presented as the greatest source of inspiration in art, in litrature, in sculpture, in statesmanship and in the lives of the Saints. J. L. F.

## HISTORICAL THEOLOGY.

A HISTORY OF CHRISTIAN THOUGHT. VOL. 1: EARLY AND EASTERN. *By Arthur Cushman McGiffert.* Charles Scribner's Sons, New York City. Pp. 352. $3.00. A good readable history of Christian Thought has long been a desideratum. That need Dr. McGiffert partly meets in the volume under review. The second volume, carrying the study down to the Reformation, will appear in a few months. Dr. McGiffert hopes, and surely his readers will share that hope, in subsequent volumes to bring the history down to modern times. For this a beginning has been made already in his Protestant Thought before Kant and the Rise of Modern Religious Ideas.

Dr. McGiffert has many qualifications for the task that he has undertaken. His scholarly equipment is of course well recognized.

For many years he lectured on the history of Christian Thought in Union Theological Seminary in New York. He writes clearly, incisively, with an easy and flowing style, and the material is finely organized; in a field where so many have written obscurely or ponderously this is a great gift. Dr. McGiffert is, however, not only liberal, but radical in many of his views. Scholars will not accept all of his positions by any means. His interpretation of Jesus' thought and that of the early church is especially unsatisfactory. He holds that Jesus proclaimed the good news of the speedy coming of the kingdom of God, and at the same time warned his hearers of the divine judgment which was to attend its coming. He emphasized the sternness of the divine character. To call his gospel the gospel of divine forgiveness as if forgiveness were his chief interest, or as if he made more of it than others, is to misinterpret him. There is no evidence that he went beyond his countrymen in emphasizing the divine fatherhood or that he interpreted it in a novel way. His great demands were for repentance on the one hand, and righteousness on the other. And he spent much of his time in pointing out what they needed to repent of and what kind of righteousness it was that God demanded of them. There is no adequate reason to suppose that he thought of a Gentile mission, still less of a Gentile Christianity divorced from Judaism. It is uncertain whether or not he regarded himself as the Messiah. Certainly it was not the burden of his preaching.

The disciples, however, changed the original emphasis of the Gospel. They made Jesus himself, rather than his message the center of the new faith. They did not, however, identify him with God. There is no reason to suppose that they regarded him as a divine being, or that they thought of him as anything more than God's servant and anointed one.

This Jewish Messianic religion became on Gentile soil a Mystery religion, one of the many religions of personal salvation abroad in the Roman Empire, with Jesus for the first time regarded as a divine Lord. Paul recognized as Barnabas and many others were doing the legitimacy of the new form of Christianity, but re-read in its light the significance of Jesus and the meaning of his work. In his hands the new mystery religion became, in a sense true of none of the others, an ethical religion, a character it has never altogether lost. In spite of all the differences between Paul and Jesus, in this fundamental matter they were one.

John (the unknown author of the fourth Gospel) agreed with Paul in regarding Christianity as a religion of personal salvation instead of a Jewish Messianic movement. In his hands it was as truly a mystery religion as in the hands of Paul. He was one with Paul also in his sacramentarianism. Both baptism and the eucharist

he recognized as Paul did as means of union with Christ, and he even went further and asserted that they are necessary means, and that without them no one can be saved. He found the chief means of union with God, however, not in the identification of oneself with Christ in his death and resurrection, as Paul had done, but in knowledge. This substitution of an intellectual interpretation of faith for Paul's mystical interpretation was historically of great importance.

In addition to the idea of Christianity as a mystical religion of redemption, which was shared by Paul, John, Ignatius and the Gnostics, another view was current in the late first and early second centuries; in fact, much more widely current. This view is reflected in the later writings of the New Testament, in the Apostolic Fathers, and in the Apologists. These writers regarded Christianity as a divine law by keeping which a man may win eternal reward and escape eternal punishment. In other words, its kinship was with Judaism, not with the current mystery religions. The existence side by side within the early church of two types of religion fundamentally so unlike is a fact of the greatest historical importance.

Irenaus the most influential of the early Fathers felt the influence of both the tendencies sketched above and in his interpretation of Christianity combined the mystical and legal elements in such a way as to give them a permanent place in Christian theology. He was the founder of historic Catholicism. Henceforth it was everywhere recognized that participation in the sacraments and obedience—including both correct faith and right conduct—were necessary to salvation or in other words that there must be divine grace and human merit. Irenaus laid not only the foundations of Catholic theology but also those of the Catholic Church. Faced by serious heresy, he appealed both from apostolic Scripture and apostolic creed to the living voice of the bishops who presided over the churches founded by the Apostles and had received their office in regular succession from them. And it was upon his principles that the Catholic Church was built—that church which has continued ever since unchanged in essence even when divided between east and west.

The two doctrines that developed in the Eastern Church after Irenaus were those of the Trinity and of the Person of Christ. The definition of the Trinity agreed upon by the Church was interpreted differently by Athanasius, the early champion of orthodoxy, and the Cappadocian Fathers, who secured the general acceptance of the Nicene theology. According to Athanasius (and later Augustine), Father, Son and Spirit were the same being living in a threefold form, or in three relationships, as a man may be at the same time a father, a son and a brother. According to the Cappadocians, on the other hand, Father, Son and Spirit were three like or equal beings sharing in a common nature, as different men share in the common na-

ture of man. The former interpretation prevailed in the West, the latter in the East. The orthodox formula is less appropriate for the interpretation of Athanasius and Augustine, than for that of the Cappadocians. Consequently in the west there has been much confusion and misunderstanding. In spite of it the tendency toward a Modalistic or Sabellian interpretation of the Trinity has always been common.

In spite of their seeming aridity the Christological controversies are still worthy of attention, because in them two diverse conceptions of religion, the ethical, stressing the humanity of Christ and his value as an example (represented by Nestorianism), and the mystical, stressing the divinity of Christ, and his worth as a Saviour (represented by Apollinarianism), were struggling for the mastery. As long as these were in the forefront the discussion had real vitality. When they were forgotten and details touching substance and person, nature and hypostasis, absorbed all the attention the dispute became barren in the extreme. With the Council of Chalcedon, and the adoption of what has henceforth remained as the orthodox formula, a compromise was reached which permanently clouded the issue.

Under the inspiration of the Pseudo-Dionysian writings the mystical interpretation of the cultus ultimately became general in the Eastern church, and that church became a genuine mystery cult, not only in fact, but in theory as well. In the first half of the eighth century John of Damascus summed up the development of Eastern thought, and set it out in clear and orderly fashion, thus supplying the Greek communion with an orthodox system of theology which has remained normative ever since.

The above is a broad outline of the first volume of Dr. McGiffert's History of Christian Thought. It is a book which should be read, questioned, thoroughly masticated and digested. Dr. McGiffert puts the main developments of the Church's thought squarely before us. Its outlines, however, as in the contrast between Athanasius and the Cappadocians, are much sharper than in the ordinary history of Christian thought. Dr. McGiffert is clearer in his thought than most, in part because he is less cautious, as to his conclusions.

E. T. T.

MYSTICISM AND DEMOCRACY IN THE ENGLISH COMMONWEALTH. *By Rufus M. Jones.* Harvard University Press, Cambridge, Mass. Pp. 184. $2.00. The William Belden Noble Lectures. Professor Jones has given us in these lectures a fresh and stimulating study of one of the great creative periods in the religious and political history of England, the period of the English Commonwealth. Particular emphasis is put on the Seekers, and the many mystic sects, who sowed seed throughout England that was reaped later by George Fox and

the Quakers. He shows convincingly that democracy in religion led to democratic ideals in the state. "The congregational type of religious organization was born" in this period, "and out of that experiment the immense discovery was made that the democratic principle and method of handling affairs could be expanded and extended from a self-governing church to a self-governing state". There is an inadequate recognition here of the contribution that Calvinism made to democracy, but neither have Calvinists sufficiently realized the contribution made by the more democratic religious groups. As usual, Professor Jones writes with charm and distinction, and against a background of wide historical knowledge. E. T. T.

JOHN WESLEY. *By C. E. Vulliamy.* Charles Scribner's Sons, New York City. Pp. 370. $3.00. John Wesley is a fascinating figure. In the last few years more than half a dozen new "lives" of him have appeared. They are all interesting, and well worth the reading. In this reviewer's estimation this is certainly one of the two best (John Wesley, by Arthur Lunn, the other), and perhaps the very best. The author writes sympathetically, yet critically, presenting a living figure against the background of his times. Considerable space is given to Charles Wesley, George Whitefield, the Countess of Huntingdon, and other Methodist figures whose lives mingled with that of the great organizer of Methodism. Interesting in this connection is one sample of the writer's logic. "The essence of Calvinism is the doctrine of absolute predestination, and the acceptance of predestinarian views must logically paralyze all evangelical effort." Therefore, "it is doubtful if Whitefield (a Calvinist) ever had a very clear apprehension of Calvinistic theology." Mr. Vulliamy's animus against Calvinism is a small blot on a great work. E. T. T.

JONATHAN EDWARDS. *By Arthur Cushman McGiffert, Jr.* Harper and Brothers, New York City. Pp. 225. $2.50. Jonathan Edwards was America's first philosopher, and her foremost moralist and theologian. His preaching kindled the flames of the Great Awakening, which awoke religion in America to a new life. He wrote a life of David Brainerd, which inspired missionary devotion throughout the English-speaking world. Forced to leave Northampton after twenty-three years of devoted service, he waited six agonizing month for a call, and finally went to Stockbridge, a mission post among the Indians. Seven years later he accepted a call to the Presidency of Princeton, but died before he could be inaugurated, in the very prime of his life, from an innoculation for the smallpox. He wrote in defense of Calvinism against an Arminianism that was just becoming fashionable, and founded a school of theology, that later was to split

the Presbyterian Church. His famous sermon on Sinners in the Hands of an Angry God, picturing vividly the torments of a literal Hell, is quoted by most moderns, who do not understand that such sermons were only a phase of Edward's historical importance, and not really a characteristic phase at that.

This biography by the younger McGiffert is admirable in every way. It is popular, yet thorough, sympathetic because the author has put himself back into the times, and caught the real spirit of the man, balanced in that he has given us a pleasing blend of Edward's life and thought, with the heavy and the light. The Religious Book Club has acted wisely in choosing it as one of its Books-of-the-Month. E. T. T.

PIETY VERSUS MORALISM: THE PASSING OF THE NEW ENGLAND THEOLOGY. *By Joseph Haroutunian.* Henry Holt and Company, New York City. Pp. 329. $3.00. The New England Theology was in its beginning staunchly Calvinistic. It received its classic formulation in the careful writings of Jonathan Edwards. But it degenerated rapidly in the hands of his successors, who were forced to meet the increasing criticism of a growing humanistic revolt against Calvinistic rigorism. The profound and thoroughgoing piety of Edwards became an ineffectual moralism, that was no longer in touch with its age.

This is, in brief, the story of the New England Theology from 1750 to 1830, beginning with Jonathan Edwards, ending in Nathaniel W. Taylor, as sketched by Joseph Haroutunian. It is an exceedingly valuable study for those who are interested in historical theology, particularly in Calvinistic theology. Copious quotations from the opponents of Calvinism, and from its would-be defenders, bring us face to face with the ancient controversy, and with the perennial problems which shuttled back and forth between Calvinism and its intended substitutes. The author himself thinks that the decline of Calvinism was inevitable. It was the product of a mediaeval culture, which persisted into the modern world, in which its thought forms were no longer tenable. "Having lost its social basis, Christianity tried to manufacture a modern equivalent. It absorbed the moralism of the new age, and drenched its theology with humanism. The consequence was a theology which succeeded merely in becoming a 'legalistic' and 'dialectical' superstructure in a practically alien world. The Calvinistic moderns, through their appeal to 'reason and common sense', failed to conserve and preach verities concerning man's place in nature which were not congenial to the spirit of modern culture. In repudiating 'mysticism' the Calvinists repudiated the only chance they had of giving meaning to their theology." E. T. T.

How Washington Prayed. *By William J. Johnstone.* The Abingdon Press, New York. 1932. $1.00. Pp. 106. This is a very interesting and readable book, which can be easily perused within a couple of hours. Mr. Johnstone has not only brought out the religious side of Washington, but has included in his book messages which Washington's mother sent him on various occasions, and which portray the spiritual life and insight of her from whom he probably received his greatest impulses toward prayer. B. R. L.

Presbyterian Parochial Schools, 1846-1870. *By Lewis Joseph Sherrill, Ph. D., D. D.* Yale University Press, New Haven. 1932. Price $3.00. This is a careful and scholarly study of the experiment of the Presbyterian Church in the United States in primary and secondary education. Dr. Sherrill has amassed a wealth of material dug from the mines of original sources, and has classified and interpreted it in the calm and judicious manner of a scholar, unruffled by refractory facts or emotionally disturbed by the trends and directions of his data. It is a definite contribution to Presbyterian history, no less valuable because it is a record of failure—a failure due largely if not entirely to ignorance of the history and philosophy and psychology of education. It seems incredible that the Assembly and individual promoters of parochial schools should have had so naive a conception of Christian education that they should not once have thought that method and curriculum are the two foundation stones on which any system of education must be built.

But the experiment was "noble in motive" and was made as a result of a direct challenge. The church during the third quarter of the nineteenth century clearly realized that somehow religion must be kept in the educational process of the child, and glimpsing the half truth that the years of elementary training in the school are the years largely determinative of future character and conduct, our forefathers, seeing the progressive secularization of the common school, sought to solve this problem by proposing that the church enter upon the course of providing education for all its baptized children. But like so many people today, our worthy ecclesiastical forefathers thought they had solved the problem when they had but formally set it. It is almost past belief that such minds as Dr. Charles Hodge in their advocacy, initiation and fostering of such a system of schools never thought it necessary to study the contribution to the philosophy and method of education of such men as Commenius, Froebel and Pestolozzi.

In reading Dean Sherrill's story of the rise and fall of the Presbyterian Parochial school, one is not surprised at its failure, but also one can but rejoice that the experiment was a failure on the lines projected. If I may soften the generally accepted meaning of

the term "folly", it seems true that in this strangely misguided effort to put religion in education, that God caused the folly of men to praise Him.

In view of our Southern Church's zeal for Christian education and the efforts to work out a plan and method of realizing it, it seems to me that this book ought to be carefully read by all our ministers and laymen who are interested in the church's ministry of instruction and guidance. If our church is to solve the problem of putting religion in the school, our leaders, at least, must know something of the history of experiments in education. In respect to our own church's efforts we must know what plans and schedules failed and why.

The fatal defects in the system of parochial schools as conceived by the Presbyterians according to the author under review were: (I) There was no thought given to providing text-books—the assumptions being "that the curriculum would be made thoroughly Christian by using the Bible as a text-book for daily religious instruction, and by opening the school with prayer and reading of the Bible"; and that the curriculum would be made thoroughly Presbyterian by having the Shorter Catechism "taught at least twice a week". "These measures," continues the author, "served to do two things—they offered a school system promising relief to those who objected that the public schools either could not or would not do these things; and in so doing they tended to obscure the more fundamental problem, how a curriculum was to be made essentially Christian in all its parts and as a whole.' (II) The second fatal defect, then in this proposal for a system of schools, was that there was no adequate curriculum, nor indeed was there any conception of what a curriculum is; and in consequence no provision was made for one. (III) And the third defect was that there was no provision for teacher training.

But more striking than these fundamental defects, if not more significant, was that "these Presbyterian schools were strikingly un-Calvinistic in theological assumptions that underlay their work". The following quotation makes plain what Dr. Sherrill means: "How is one to become a Christian? and how is one to remain a Christian, and not merely as a Christian, but grow?" To the first question, the consistent answer from the Parochial schools was that their pupils' relation to God needed change, which was to be had in the experience of conversion. It appears that the Parochial schools were so conducted as to furnish a powerful suggestion, day after day, that children from no matter what kind of homes were hostile to God until their aversion to Him had been broken down by a miraculous "work of grace". Such assumptions took no account of early home and church background of some of the pupils. The Parochial school

was essentially a school for the church's children; and yet in practice it seems altogether to have grown away from the idea as originally conceived by men who knew Calvinism thoroughly; for in their thought the Parochial school was conceived as being one means of discharging the church's responsibility to her baptized children. The parents' vows at the child's baptism gave the child the right to regard himself, and to be regarded by others, as a member of the church; requiring of course, in due time, his own vows to ratify those earlier taken by parents in his stead. But in actual fact, that great possibility for education seems to have been completely neglected in the Parochial schools. This essential element of the Calvinistic system seems to have been quite disregarded in the most distinctively Presbyterian system of elementary education, yet developed in the United States." (P. 140.) 2. To the second question, How is one to remain a Christian? the Parochial schools worked out a somewhat better answer. "They seem to have achieved genuine worship and reverence among the affairs of the school. True, the worship appears to have made use of terms that expressed the experience of adults rather than that of children or youth. But help to children so that they might worship while using children's concepts has been slow in coming; the Parochial schools at least grappled honestly with the problem."

The *raison d'etre* of this contribution to the history of religious education in the Presbyterian church is to be found in revealing to churchmen today that experiments in church-controlled elementary education has been a failure and will if attempted in the future, be even a greater failure. "If a failure then (1834-1870), it would be a speedier and more inevitable failure now. It is not inconceivable that some unforeseen turn of circumstances might throw the same problem back for a re-test along somewhat different lines. But until such a turn may come, the Presbyterian Parochial experiment has clearly eliminated the feasibility of American Protestant Parochial schools as a satisfactory or even worthwhile attempt to solve the problem of keeping religion in education in the United States." (P. 185.)

The author is of opinion, rather has a strong conviction, that any system of Parochial schools is an "eliminated possibility" of keeping religion in education, and further believes that this fact ought to be brought to the attention of the church and held there. "For, either because of not knowing the circumstances or because of disregarding the facts established, the Presbyterian church has continued to toy with the idea of elementary schools under church control." (P. 186.)

The last chapter—"The Old Problem in the Present"—gives the main outlines in the solution of the problem, How to Keep Re-

ligion in Education. In some respects this is the most significant and interesting chapter. It reveals the author as a clear-eyed student of the philosophy and of the principles of education. He sees, as so many other students of the psychology of education see, that the old memoriter method of teaching religion is worthless. It is not enough today, if indeed it ever was, to have children memorize the Catechism and Bible verses and expect them to become Christians. They must know something besides the formulas of belief, they must learn to understand and interpret them. The home and the church must cooperate in the task of integrating the individual child. While this chapter does little less than set the problem anew and indicate the direction of its solution, it constitutes a real contribution. Help must come from a general pooling of thought, scientific and religious. This last chapter is a winsome challenge to all courageous souls with acumen enough to recognize the problem, and insight sufficient to glimpse the means of solution.

From the viewpoint of educational work of the Presbyterian church, this book is the most significant contribution that has come from a Southern Presbyterian minister in forty years. I trust that it will have a large and growing popularity among those who are interested in Christian Education, either as leaders in the work or as beneficiaries thereof. F. H.

THE CHURCH AND WAR. *By Albert R. H. Miller.* The Bethany Press, St. Louis, Mo. Pp. 208. $1.50. The opening chapters of this book give a rapid but revealing survey of the church's attitude toward war down to the recent World War. The following chapters give definite and colorful illustrations of the way in which the churches in America threw themselves behind the government in that great conflict. The concluding chapters describe the changed attitude of the church toward war in the present post-war epoch. "Before the World War we saw the church as a body virtually passive on the question of war. Now she has become militant in her activities to abolish the slaughter." When the next crisis comes, ministers may forget their fine resolutions and support the God of War as they have done so consistently in the past. But there is hope in the fact that for the first time in history the church as an institution has become seriously interested in eradicating war. For the first time since Contantine "militarism is on the defensive." Mr. Miller is sometimes unfair in his criticisms and partial in his statements. But he has done us a great service in thus outlining the church's record toward war, particularly the World War, lest we forget, lest we forget. E. T. T.

THE SHADOW OF THE POPE: THE STORY OF THE ANTI-CATHOLIC MOVEMENT IN AMERICA. *By Michael Williams, Editor of "The Commonweal"*. Whittlesey House: McGraw Hill Book Co., New York City. Pp. 328. $3.00. In this book a distinguished Roman Catholic layman, editor of one of their important publications, sketches rapidly the story of the anti-Catholic movement in America up to the world war, and then develops with considerable fulness the more recent stages of that movement, the rise of the Ku Klux Klan, culminating in the bitter campaign against the Presidential aspirations of Al Smith, a campaign which in its religious aspects eclipsed in magnitude the Know Nothing campaign of the Forties, and the A. P. A. campaign of the Nineties.

The book records many utterances which every fair-minded and responsible Protestant is bound to deplore, and about which every Protestant leader should be informed, not only in fairness to the Catholic Church, but also out of consideration for the best interests of Protestantism. It is hard to deny the author's conclusion, that the bigotry displayed in the recent Presidential campaign, redounded to the harm of Protestantism, and to the advancement of Catholicism.

The author is dispassionate, irenic in spirit and in utterance, and in the main allows the facts to speak for themselves. Nonetheless an uninformed reader might easily receive a one-sided impression. The cases exhibited are those of individuals, or of organizations which do not properly represent the Protestant churches. No space is given to Catholic bigotry in America, or to the official intolerance of the Church in Catholic lands. The readers of this Review will of course keep these facts in mind. But nothing excuses the story which Mr. Williams unfolds. And "as most of these occurrences were localized and unknown to the great body of Protestant ministers, it is important that they should be informed, and by one so trustworthy in his facts as the editor of 'The Commonweal'."

E. T. T.

THE TRIAL OF DENOMINATIONALISM. *By Rev. Nicholas J. Mosma.* William B. Erdman Co., Grand Rapids, Mich. $1.25. This little book of 112 pages is crammed full of matter that will be found full of interest and instruction by those who are interested in the vitally important subject of which it treats. The author appears as defendant counsel for the Denominations in the attack that is being made on them from so many different quarters, and argues his case in admirable spirit and in pleasing style, and with thorough mastery of the somewhat profuse present-day literature of the subject. On page 46 he sums up his argument in a statement which the reviewer thinks is incontrovertible: "The infinite truth of God cannot be grasped perfectly by any finite mind, and cannot be expressed fully

and adequately in a language which is human. Sin interferes, * * * and owing to that handicap the product of any effort to that end must be imperfect and defective, and the result will naturally be a plurality of Confessions and Denominations".

But we do not think he does succeed in justifying the multiplicity of denominations, 197 in all, into which the Protestant Church in this country has been split up. The cause of this absurd situation we believe to be, as brought out in Bishop Headlam's book on *Church Unity*, the elaboration of long and detailed statements of doctrine, containing a few "essential and necessary" truths, and a large number of more or less important but non-essential ones, and then the imposing of the nonessentials as well as the essentials "as of obligation" and as tests of orthodoxy.

And yet, having read this little book three times, I wish to say that each time my regard for its author has increased, and my admiration of the candor and freedom from intolerance toward those whose opinions he controverts, and of the good spirit in which he advocates a somewhat extremely conservative position.

S. H. C.

Christian Liberty and Church Unity. *By M. G. G. Scherer, D. D.* Pp. 198. F. H. Revell Company, New York. $1.75. This is really two books in one. In the first six chapters the author gives a very elaborate and detailed discussion of Christian Liberty in all of its possible aspects, leading up to its relation to current movements for Church Unity, as represented in the Federal Council of Churches, the Conference on Life and Work, the World Conference on Faith and Order and the various individual denominational movements, as set forth in the remaining six chapters. The discussion is able, irenic and timely, and only marred by an occasional outbreak such as the attack on John Calvin and the travesty of the Puritan and Presbyterian view of the doctrine of Predestination in the fifth chapter. It is timely because the discussions of Church Unity at Lambeth, Geneva and Lausanne have revealed the impossibility of ever effecting Church Unity on the basis of the "Lambeth Quadrilateral" or of establishing for the whole Church, as a corporate institution, any authoritative government of either the Congregational, Presbyterian or Episcopal type. The dream of our Anglican and American Episcopal friends of the ultimate reunion of Christendom on the basis of the Nicene creed and "the historic Episcopate" has been found impracticable.

This is where it would seem that "Christian liberty" might come in to solve an otherwise insoluble problem. "It concedes the *right* of *any* form of organization for the Church, but rejects the *necessity* of any one to the exclusion of others." The author points out how

this is exemplified in his own (the Lutheran) Church which in some countries is Episcopal, in others presbyterial, but all bound together by a common faith and confession. And this is what Canon Streeter has brought out in his book on *The Primitive Church* as actually prevailing in the Apostolic Church, the forms of organization differing in different localities, without thereby causing any breach of the Church's true unity. The meetings of the Conference on Life and Work and of the Conference on Faith and Order have already revealed to the many branches of the Church of Christ throughout the world how near they are together in all the great essentials of gospel truth.

We cordially commend this book to our readers who may be interested in the Church Unity movement. S. H. C.

HISTORY OF THE ENGLISH HYMN. *By Benjamin Brawley.* The Abingdon Press, New York City. Pp. 256. $2.00. This is a very readable book, inspiring and informing. Mr. Brawley indicates the great forces, social and spiritual, which inspired the hymn writers and their hymns, and calls particular attention to the great hymns which have survived their age and become the heritage of the present age. A wonderful legacy. If a pastor would take his congregation through this book, it would stimulate their singing and give new spiritual value to this part of their worship. E. T. T.

HIGHLIGHTS ON HYMNISTS. *By Caroline Leonard Goodenough* (privately printed). Rochester, Mass. 500 pages. $3.50. The author is a returned missionary to South Africa and has here produced a book which represents wide historical and biographical study. More than eight hundred hymnists are presented in less than five hundred pages, necessitating brevity of treatment in each case. The chief contribution of the book is in the large number of gospel song writers included. It also contains most of the writers of standard church hymns, though some significant omissions of modern hymn writers are to be noted. T. M. C.

LIVING ISSUES IN CHINA. *By Henry T. Hodgkin.* The Friendship Press, New York. 1932. Cloth $1.00; paper 60 cents. Pp. 215.

THE YOUNG REVOLUTIONIST. *By Pearl S. Buck.* The Friendship Press, New York. 1932. Cloth $1.50; paper 75 cents. Pp. 182. Here are two books which will help us understand the "New China", and the problems and opportunities of mission work there today.

Dr. Hodgkin in eight short chapters deals in a splendid way with the following "Living Issues" in China today: The Government; Education; The Economic Problem; Health; International Relations; Religion; and The Chinese Church. His plan is to give in each case

this phase of life in Old China, then to present the present condition and problem, and finally to suggest how Christianity and the Missionary may help China to find the right solution.

This book is an apologetic for the work of the Church and the Missionary in China, and stresses the fact that only Jesus through his servants can save the Chinese individually and socially. Conditions in China vary so greatly that all the missionaries in China would not endorse all the particular suggestions for Christian work presented by Dr. Hodgkins. But this book splendidly presents the Conditions in China today, and we can agree heartily with the main thesis that the Gospel is their hope.

"The Young Revolutionist" is a little novel by the author of "The Good Earth", which recently won the Pulitzer Prize, and helps us to understand Young China. It is a story of a country boy who runs away and joins the Nationalist Army. He gains a new vision of his country, and a new desire to serve it is born in him. After much marching they are within striking distance of the "enemy", and the battle is joined. Then to his horror he comes to realize that he is killing boys like himself, who know no more about the reason for the fighting than he does himself. His best friend has been badly wounded, and he goes with him to the Christian Hospital, where for the first time he hears of the love of Jesus and sees service done in His name. Then comes to him a new vision of service—he will return to the hospital and learn to save life, rather than destroy it, and thereby really serve his country.

It is needless to say that this little novel, written by Mrs. Buck, presents a faithful picture of Chinese life and thought. It will help us to understand the desires and yearnings of Chinese Youth, and it is a book worth putting into the hands of any young person.

J. E. B.

THE RED MAN'S TRAIL. *By William B. Morrison.* Presbyterian Committee of Publication, Richmond, Va. 1932. Pp. 131. Paper 50 cents. This book is a brief record of missionary endeavor among the American Indians. Do you want to read stories of heroism and tales of adventure? You will find them well told in this little volume by Dr. Morrison, who has himself become a part of the drama which he describes. There is much in the book that is new even to the students of these oldest of American families. The men and women and even the young people of the church will, I believe, find The Red Man's Trail a fascinating study. H. W. McL.

THE STORY OF OUR CHURCH. *By Roswell C. Long.* Presbyterian Committee of Publication, Richmond, Va. Pp. 193. Paper 50 cents; cloth $1.00. This study book should be one of the most popular and

useful that our church has produced. It meets a real need. What should Southern Presbyterians know about the church in general, their branch of the church in particular? Something about its Scriptural roots, something of its history since the close of the Biblical Record, something of its faith, something of its organization and work, something of its hopes and accomplishments, something of its resources. These and other facts are presented in this brief yet comprehensive survey prepared by Dr. Long and sent out with the recommendation of our Committee on Promotion. It is a book which the church has waited for, which it should use widely for the instruction and the inspiration of its members. E. T. T.

LIFE'S ADVENTURE: THE STORY OF A VARIED CAREER. *By Elwood Worcester.* Charles Scribner's Sons, New York City. Pp. 362. $3.00. Dr. Elwood Worcester is known to the reading public chiefly for his deep interest in psychology and medicine as allies of a vital Christianity, and for the fact that in the Immanuel Movement he showed to the world the practical value of these studies to the church. This book is practically an autobiography, dealing with the different features of his varied life. He has functioned in sundry capacities—teacher of psychology, chaplain at a University, rector of two famous parishes, leader in psychic research, a hunter of big game in the frozen north, an author, and, above all, founder of the Immanuel Movement in Boston. It is undoubtedly this later activity that brought him fame. His purpose in this undertaking is well stated in his own words. "My problem therefore did not involve an attempt to return to a past which had forever passed away, but to try, however humbly, to introduce a new conception into the life of the church which would aim at combining the disposition and power of Jesus and a sense of the reality of the Spiritual world with the views and practices of modern science."

The book is written in a most charming, readable style. There is not a dull page in it. It abounds in humor. Its greatest value, however, is that it shows to our preachers and to our Seminaries the helpful ministry of a sound psychology of religion when combined with a vital Christianity. This is a new field and one that even yet is hardly recognized by our preachers and theological seminaries. But it has marvelous possibilities of service in it—both from a theoretical and practical standpoint. This is a very valuable book.

C. V. C.

## SYSTEMATIC THEOLOGY.

THE REFORMED DOCTRINE OF PREDESTINATION. *By Professor Loraine Boettner.* William B. Erdmans Publishing Company, Grand Rapids, Mich. $2.00. Pp. 431. The makers of this book have done in it a notable piece of work. The publishers have produced a handsome volume, beautifully printed with only rare mistakes in the typography. They have used suitable paper and have bound the volume in atractive covers. The author has handled his subject, difficult though it be, with marked ability and with unusual felicity. He has made considerable use, but on the whole a wise and masterful use, of other books, organizing and arranging all the materials, borrowed as well as his own copious materials so as to produce thorough unity in the treatment of his subject.

He divides his treatment into six sections. In the first of these sections he states the doctrine, maintains the view that God has a plan, maintains and discusses the sovereignty of God, the providence of God, and the foreknowledge of God; presents an outline of systems; maintains that the Scriptures are the final authority by which systems are to be decided; gives a warning against undue speculation.

In the second section of his book Professor Boettner presents and discusses the so-called "Five Points of Calvinism"—that the natural man, since the fall, "is so morally blind that he uniformly prefers and chooses evil instead of good, as do the fallen angels and demons", yet that while fallen man acts thus uniformly, he is never compelled to sin, but does it freely and delights in it; does it because his dispositions and inclinations prompt him to it; that he may have an intellectual knowledge of the facts and doctrines of the Bible, but lacks all spiritual discernment of their excellence, and find no delight in them; that the unregenerate man, though he may be approved by his fellowmen as a good citizen, may do many works of philanthropy, build libraries, found hospitals, etc., is defective in every one of his qualities; that he feels no love and no loyalty to God; that the natural man is a rebel against God, and that every act of his life is an act of a rebel therefore; that "they that are in the flesh cannot please God", as God says, Rom. 8:8; and that if saved, he must be saved by grace alone.

It may be said conveniently here that the author of this volume quotes frequently and at length from outstanding Calvinistic Theologians—from the Hodges, Shedd, Dabney, Warfield and many others—and that he so quotes as not only to set forth his own views in their words, but to draw into the support of his views the weight of men of reputation for soundness, sanity and strength. He appropriates illustrative teaching on many points, and thus makes his pages the

more luminous and attractive when dealing with profound and difficult subjects.

In discussing unconditional election he says: "It is important that we shall have a clear understanding of this doctrine of Election, for our views in regard to it determine our views of God, man, the world, redemption. As Calvin says, 'We shall never be clearly convinced as we ought to be that our salvation flows from the fountain of God's mercy, till we are acquainted with this eternal election, which illustrates the Grace of God by this comparison, that He adopts not all promiscuously to the hope of salvation, but gives to some what he refuses to others. Ignorance of this principle evidently detracts from divine glory, and diminishes real humility.'" (P. 85.) The author draws copiously evidences from the Scriptures to support the principle of Calvinistic teaching.

The author is clear enough in thinking and perspicuous enough in his teaching to make it plain to his readers that if God does elect some and not all to everlasting life, then preterition is a fact, that it is a fact that God passes by some, leaving them to go on in their God-despising way. The author shows that the doctrine of preterition is based on the doctrine of depravity, and that no injustice is done the non-elect. He shows that men would not be saved at all unless God, having recognized man's inability to come to Him, in Christ obeyed the precepts of the law in man's stead, died to pay the penalty due to men for their breaches of the divine law, and unless in the Holy Spirit He regenerated men and moved them to accept Christ by faith and to live lives hid with Christ in God.

He teaches that "the atonement is limited in purpose and application". "As Dr. Warfield put it, 'The things we have to choose between are an atonement of high value, or an atonement of wide extension. The two cannot go together.'". He teaches that the non-elect are left out of the company of the elect; left where they have preferred to be. He teaches that the natural man must be changed in order to salvation, in order to embracing Christ for salvation, that salvation is indeed offered to all to whom the gospel is carried, but that prior to an effectual call—to regeneration—the natural man is not inclined to accept the offer—rejects it. He teaches the docrine of the perseverance of the saints; and partly on impregnable grounds. However, he advances one ground that appears at least doubtful. He says that, "The idea that a Christian may fall away and perish arises from a wrong conception of the principle of spiritual life which is imparted to the soul in regeneration." (P. 185.) Paul finds the grounds of certainty that a child of God will not fall away in God's care over him. I have failed to find anywhere in the Pauline teachings that he grounded the certainty that the saint will not fall away,

in the new kind of nature which God has given him in regenerating him. The great apostle places it in God's special care of His redeemed people. The apostle John also places it chiefly in God's arm, in God's holding them. He says, "I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my Father's hand", John 10:29. However, I have noted few places in this book in which I cannot follow readily Professor Boettner.

His answers to the objections commonly urged against the Reformed doctrine of Predestination are uniformly convincing. In cases where he meets insoluble difficulties he acknowledges them and shows that equal or greater objections lie in the pathway of the Arminian, the Semi-Pelagian and the Pelagian of every grade, except those who deny the infinite attributes of God, and thus rule themselves out of the debate. If there be any radicals in his own denomination they will not relish many things said in Section V of the volume. Attention is called to the discussion of "Ordination Vows and the Minister's Obligation". The following quotation is indicative of his practical teaching. "An Arminian has not the slightest right to be a minister in a Calvinistic church, and any Arminian who does become a minister in a Calvinistic church lacks good morality as well as good theology." "One could scarcely tell from the pulpit utterances of the nominally Calvinistic churches what the essentials of the Reformed faith really are. Our pulpits as well as our church publications, our schools and seminaries ring with Arminian doctrines of *merit* and *free will*." (P. 349.)

Many church officers should undoubtedly refresh their memories as to the great doctrines of our church. This volume is a highly worthy one, and should receive wide use. T. C. J.

FINDING GOD. *A. Herbert Gray, D. D.* Ray Long and Richard R. Smith. $1.50. Pp. 153. The burden of this book is to exhibit the many and varied ways by which men and women have come to know and love God. Dr. Gray is convinced that multitudes are finding the word "religion" more of a burden than an inspiration, due to the fact that religious people have always described their experience of Reality in great and sublime phrases, yet they have never told what God was to them and how He may be obtained.

To illustrate and develop his thesis, the writer wrote to fifty people, whose confidence he fully shared, and vital religion the only thing they had in common, and asked them to write him just how they found God. The result was this book. The following are some of the ways by which He was found: through reason, beauty, defeat, the challenge of the world, through Christ, love, suffering and fellowship. The book is honest, practical, reasonable and human. One

delightful quality of the book is the absence of platitudes and a frank acknowledgment of many difficulties in the process of finding God. It deserves to be widely read. W. V. G.

THE DISCOVERY OF GOD. *By James H. Snowden.* The Macmillan Company, New York. Pp. 230. $2.00. The prolific pen of Dr. James H. Snowden has again put us under obligation by the production of this valuable and practical book. It is a scholarly study of the approaches to the Christian God done in such a sympathetic and helpful way as to leave the mind and heart satisfied that God is real. The idea of discovery is held to be of paramount importance in human life. The purpose of this book is to guide the soul into that greatest of all discoveries—God. The means of this discovery are pointed out with thoughtful care. Then the author pursues every path by which we may discover God. The two chapters of special importance to the modern mind are those that discuss the discovery of God through science and through philosophy. Here Dr. Snowden has done a good piece of work in bringing the trend of thought in these two fields as it bears upon God within the grasp of the ordinary thinker. The pastor has often felt the need of a book that he could place in the hands of young people whose faith is being shaken by modern doubt. I believe this book will help to meet that need. It is such a book that the average college student will read with pleasure because the spirit of discovery that runs through its pages will make it attractive to modern youth. The difficulties in the way to the discovery of God are honestly recognized and fairly met. The thoughtful reader of this book will certainly get an insight into the grounds of our Christian belief in God. The layman, too will find the book a source of strength for his own faith. In fact, it is a good book for us all. J. C. S.

STARS, ATOMS AND GOD. *By Harris Elliott Kirk.* The University of North Carolina Press, Chapel Hill, N. C. 1932. Pp. xv, 100. $1.00. This book contains the 1931 McNair Lectures at the University of North Carolina. The Southern Presbyterian Church should take pride in the fact that it has a minister who can write such a book. A small book, of barely a hundred pages, it is rich in wisdom and full of suggestive material. It is the mature thought on a great subject of a man who for many years has been a careful student of present-day intellectual currents and whose particular interest has been the relating of these currents of thought to the Christian philosophy. The summary of the material is admirable and the thesis about which the material is organized is fresh and striking. This thesis can be expressed in the titles of its three chapters—"Stars to Atoms", "Atoms to Mind", "Mind to God". The world which we see in the large

presents problems which for their clearer understanding send us to the invisible physical world. This sub-microscopic world of the atom in turn raises questions which cannot be answered in terms of mechanism and the physical, but can be dealt with only in the light of the world of our own personalities. And in the end the study of that world of the mind inevitably sends to God for the final answer as to the meaning of life and the universe. Dr. Kirk does not mean by this that a satisfactory religion can be built up from science. He shows a wise caution in discussing the metaphysical consequences of current scientific theories. It is undoubtedly true that present trends in scientific thought are favorable to religion, but we must not make too much of this nor of the admissions of scientists. These are interesting but inconclusive. The religious life has other and deeper roots. "It is neither the function," he says, "nor is it in the power of science to give us a satisfactory conception of God. . . . To argue that religion must wait for scientific approval assumes that there are no reasons outside the scientific domain to justify it, which would be absurd." All that the new trends in scientific thought can do is to "clear the way for a fresh consideration of the religious postulate in the light of a philosophy of wholes". Even philosophy cannot show us the way to the God we need. "Only a historical manifestation of God's attitude towards the tragic implications of human existence—a Word truly conceived as an incarnation, can adequately meet the need." J. J. M.

THE RESURRECTION FACT. *By Doremus A. Hayes.* The Cokesbury Press, Nashville, Tenn. $2.00. Pp. 355. This book is a comprehensive, exhaustive and convincing treatment of the evidences of the resurrection of Christ, and the significance of that event. The author evidently aimed to say everything which could be said on this subject, and he says it well.

In ten chapters Dr. Hayes deals with as many different appearances of Jesus, as described in the New Testament, beginning with his appearance to Mary Magdalene and ending with His final appearance in Judea. In addition, he argues the authenticity of the resurrection fact in three chapters on the "Testimony of the Disciples", "Testimony of Paul" and the "Testimony of Institutions". The last mentioned chapter is particularly convincing. In chapters 18, 19 and 20 the author considers the difficulties to faith in the resurrection and the various theories of unbelievers, and endeavors to relieve these difficulties and answer the theories in a constructive and helpful manner. There are also interesting discussions of the "Resurrection Body of Jesus" and the preaching of Jesus in Hades.

I do not know of a better "all-round" book on the resurrection for a minister to have in his library. J. A. MACL.

BELIEF IN MAN. *By Philip S. Richards.* Farrar and Rinehart, New York City. Pp. 193. $2.50. The crux of the problem today in apologetics is to establish the uniqueness of man. If Naturalistic Evolution is true, and man is merely a part of the natural order, subject to the laws of mechanism, then the cause of Theism and Supernatural Christianity is lost. On the other hand, if we can sustain a belief in a real personality, we have found the key that will unlock most of the problems in the philosophy of religion. The author has undertaken to uphold this belief in man as a unique being, above nature, and he has made out his case well. He reminds us that Aristotle distinguished four kinds of causes—material, efficient, final and formal. This should help the modern thinker in the great debate between causation and purpose, for it shows how personal agencies can act as final causes and not violate in a given case the demands of a sufficient reason. Especially helpful is the chapter on Morality. The author well shows that conscience is supreme, though moral judgments may vary, and cannot be reduced to mere expediency through the action of the herd instinct. His chapter, too, on the Reason is suggestive, and he shows how it, like morality, resists all attempts to reduce it to a naturalistic basis. He says, "Dethrone reason, and you deliver up the life of man to the sway of purposeless and irresponsible forces. Chaos has come again." In these days, when we hear so much about Humanism as a substitute for religion, and when, on the other hand, orthodoxy is prone to stray into the deserts of Obscurantism, it is helpful to be reminded, "If religion is indispensable to the perfection of man, it is no less true that humanism in the sense of a disciplined insight into the essential and abiding elements of man's nature is indispensable to the perfection of religion".

The only features of this splendid book that the reviewer cannot heartily commend are the preference given to the Catholic type of mind over the Protestant; the undue emphasis on the Medieval Contribution to a proper doctrine of man; and the neglect of the Reformation and its contribution to a belief in the uniqueness of man. This is a thought-provoking book, and one that every student should read.

C. V. C.

RELIGIOUS REALISM. *By A. K. Rogers, J. B. Pratt, J. S. Bixler, A. G. Widgery, H. Hartshorne, H. N. Wieman, G. A. Coe, R. L. Calhoun, E. W. Lyman, W. M. Horton, D. C. McIntosh, N. R. Niebuhr, W. K. Wright, J. E. Boodin, W. P. Montague. Edited by D. C. McIntosh.* The Macmillan Company, New York City. 1931. $3.00. Pp. 502. This is a notable endeavor to work out a philosophy of religion in realistic terms by the now fashionable collaborative method. The fifteen co-authors are all American philosophers and theologians of

note, and with one or two exceptions subscribe to some form of Christian theism. So many shades of opinion from the extreme Left to the extreme Right are represented, however, that the result is confusing. The whole thing is an attempt to re-think our religious experience and to re-formulate it in thoroughly modern terms especially scientific terms. Sad to relate the Bible is hardly referred to, although the Scriptural world-view still forms the background of most of these writers. In the words of Professor Boodin, "Religious realism says that the object we worship in religion is a reality independent of ourselves—a reality with which we can enter into rapport. * * * It is a reality which we feel as we feel the sunlight, which we share as we share beauty. * * * The divine is not merely a creation of human experience, a projected social ideal, but an eternally existent, enveloping reality." Religious realism is thus opposed both to philosophic idealism and to radical humanism. It aims to be realistic, to face the truth at all costs, to be scientific both as to fact and method and to emphasize experimental verification as the sciences do by appealing to the indubitable facts of spiritual experience. There is no resort to the authority either of creed or Scripture, but only to the authority of experience.

By far the best essay, in the reviewer's opinion, is that of Douglas Clyde McIntosh, the well-known Yale theologian, one of the four Presbyterians contributing to this symposium. It is a sober, scholarly, closely-reasoned defense of Christian theism from the standpoint of the latest developments of science and philosophy: relativity, quantum-physics, the new astronomic expansion of the universe, the organismic viewpoint, the teachings of Einstein, Millikan, Eddington, Jeans, Heisenberg and Whitehead. Dr. McIntosh holds that "God as intelligent and moral personality or spirit may be related to the universe of physical energy and finite lives somewhat as the intelligent will of the human individual is related to its body and organic life. * * * From this point of view also man may be thought of as sharing not only the physical energy and life, but also the intelligence and good will of the Divine Spirit, the more fully as he learns to know the truth and do the right, and particularly as he enters into and maintains the right religious adjustment." An example of a more radical approach is Henry Nelson Wieman's theological behaviorism or the view that "God is that structure which sustains, promotes and constitutes supreme value" which borders on a humanistic pantheism. Of the other essays, those by Pratt, Lyman, Hartshorne and Boodin are perhaps the most impressive.

The conservative Presbyterian reader will be dismayed to find that instead of sin, salvation, the redemption and atonement of Jesus Christ and the work of the Holy Spirit, such concepts as value, energy, cosmic process, integration and religious adjustment, flow

much more naturally from the pens of these learned moderns. Yet we must remember that they are writing philosophic apologetics for the intelligentsia of the university centers. Often, one suspects, they are hiding their real convictions behind a screen of dense verbiage. The task of re-thinking our amazing world undoubtedly needs to be done in each generation. The reviewer only regrets that it should result in such a confused, ill-digested, de-Scripturalized, shakily-founded conglomeration of viewpoints as this. More earnest round table discussions and re-reading the Bible through thoughtfully three times would have conspired to produce a better book. The essays by Rogers and Montague should have been left out. However disappointing, this will be an influential book and should be read by all who wish to be thoroughly up-to-date in their Christian thinking.

D. M. A.

AN INTRODUCTION TO LIVING PHILOSOPHY. *By D. S. Robinson, Ph. D.* Thomas Crowell Co., New York. 1932. $3.00. Pp. 381. I have always taken to heart Thomas De Quincy's warning against the use of an unrestricted superlative, but in writing my appraisement of this book I am tempted to flout his caution. I will not say, however, this is the best introduction to Philosophy, but I will say it comes nearer doing just what I think an introduction should do than any other such book that I have read. I am a scientist, not a philosopher, but my studies in science lead me inevitably to the frontiers of philosophy, and I am from time to time finding myself inquiring "What is philosophy teaching today? what interpretation of reality is it giving"? and so it turns out I read a bit from the leading philosophers today.

I like this introduction, first, because the author's conception of what the teacher of philosophy's duty to his students is, is what I have a long time held. Philosophy is not so much a body of doctrine, dogmatically taught, as a system or method of approaching the attempted solution of problems of interpretation and evaluation. An introduction ought, early in the book, to give the student as clear an idea of what the philosopher seeks and by implication what philosophy is. "No true philosopher boasts of having wisdom. The philosopher is not content with mere knowledge of facts. He desires to integrate and evaluate facts, and to probe beneath the obvious to the deeper orderliness behind the immediately given facts. Insight into the hidden depths of reality, perspective on human life and nature in their entirety, in the words of Plato, to be a spectator of time and existence—these are the philosopher's objectives. Too great an interest in the minutiae of science may, and often does, obscure these basic objectives."

I like this text because, in the second place I approve of the

author's method of instructing in Philosophy. "Is it possible to chart a straight course through the dense thicket of contemporary philosophical thought, where so many voices are crying, 'Lo, here', and 'Lo, there'! I have long believed that it is, providing one follows a suitable principle of selection." Each part of the work (it is divided into five parts) is practically a unit more or less independent. The titles of these several parts are: Part 1, Orientation; Part 2, Idealism; Part 3, Realism; Part 4, Pragmatism; Part 5, other types. To any one at all interested in philosophy it is intriguing merely to cast the eye over the titles of the several chapters under each part.

I like this book, in the third place, because the author seems eminently unbiased in his expositions of the several schools of philosophy—Idealism, Realism, Pragmatism, with their sub-species. There is a distinct art in the matter of exposition, and the author seems to have acquired this difficult art.

The book is not only highly interesting, but informative as well. Old names persist in philosophy, but new connotations are constantly forming about them. It is exhilarating to learn what the modern idealist believes about the world, what the modern Realist insists on teaching, and what changes have crept into even that newest cult of philosophy yclept Pragmatism—philosophy, no less than science is continually changing with the cycles of the sun.

Another admirable quality of this book, at least to the non-professional student of philosophy, is the minimum of technicality employed in the exposition of the different schools of thought. If I may presume to judge, the author's hope that he has made "the exposition interesting without making it superficial, and informative without making it intolerably technical", has been beautifully realized.

This book seems to me to appeal to two very different types of individuals—to the beginner in philosophical studies and to the busy man who wishes to keep up as best he may with new trends in this discipline. To the busy preacher it should be a veritable Godsend. Within the small compass of 371 pages he may find such a survey of modern philosophical thought as he can find nowhere else in four times the paginal scope. F. H.

THE RELIGIOUS CONTROL OF EMOTION. *By Wayne Leys.* Ray Long and Richard R. Smith, New York. 1932. 229 pages. $2.00. Emotion rises when we face a "no-response" situation—oone of those many places where we can find no way through, around or over; and yet where something must be done. This stirred-up state is disintegrative; it tends to tear us down. Science, with its admirable achievements, still leaves us helpless before many of these situations. "What can a man do when he cannot do anything? He can go to pieces or die. Is there a third alternative?" Leys leads us impressively to

this point. We sit forward to read the next step—"The impossible is not impossible. There is some way out of every baffling predicament." Religion is the way. Leys has prepared us for a treatment which could be immense.

The reader's estimate of the book from this point on will depend largely on his previous philosophy. If one accepts a pluralistic universe as Leys does, the reasoning could be very satisfactory. It is quite consistent. But by "religion" Leys does not mean what many mean in using the term. Under religious institutions he would include not only churches, but schools, clubs, personnel bureaus, and so forth. There is no question, I take it, whether these institutions minister to the control of emotion. They do. But are they all "religions" as Leys would seem to have it? It depends on one's philosophy. But we should like to see the last two-thirds of the book written from a dualistic or a monistic philosophy—to see what could be built on the foundation of the first chapter. For this reader at least Dr. Leys has posed many questions, but has not answered the chief one which is raised—how can emotion be controlled through religion. L. J. S.

## PRACTICAL THEOLOGY.

DIAGNOSING TODAY. *By M. S. Rice.* The Abingdon Press, New York. 195 pages. $1.50. Canon Frederic Lewis Donaldson, of Westminster Abbey, summarizes the seven deadly sins of modern society as "Policies without Principles, Wealth without Work, Pleasure without Conscience, Knowledge without Character, Industry without Morality, Science without Humanity and Worship without Sacrifice". Dr. Rice has made each of these kingly stated phrases the title of a chapter in his book, "Diagnosing Today." He finds that moral ideas and popular social expressions do not synchronize; and that with an array of ideals as high and fascinating as the world has ever known we are developing a marked tendency to moral skepticism. The author vividly describes the moral breakdown in our social and economic and religious life. The book, however, does not leave us in despair, for Dr. Rice closes with an eloquent presentation of the living Christ as the only salvation for the deadly sins of this modern world, be they seven or seventy. Christ does not remain in the world as a mere memory; even though the most glorious memory we have. He is this world's soul and salvation, not a way but The Way. J. L. F.

SOCIAL PERPLEXITIES. *By Allan A. Hunter.* Ray Long and Richard Smith, Inc. New York, New York. Pp. 176. $1.50. The author of this book, after a wide experience as teacher and worker in various

capacities in Africa, Palestine and the Orient and traveling secretary of the Fellowship of Youth for Peace, is now pastor of a Congregational church in California. Out of his wide experience and world-wide acquaintance and friendship with such men as Gandhi, Schweitzer and Kagawa, he brings us face to face with some of our most pressing social perplexities in a delightfully written and carefully documented book. His appeal is for social-mindedness, correct integration through interdependence and proper unification of thought and practice. Like all well-prepared writers on the science of society, he takes the worldwide range, and brings to us a hint as to the solution of the clashing claims and conflicting social currents in both local and international life. The book presents the hope for the solution of the many problems, not through any governmental or institutional utopia, but through the impact of integrated and consecreated personalities. In that presentation lies the great permanent contribution of the book. R. C. L.

SEEING OURSELVES THROUGH RUSSIA. *By Henry T. Hodgkin.* Ray Long and Richard Smith, Inc., New York. Pp. 110. $1.25. This is one of the "biggest" little books this reviewer has ever possessed. By usual book measurements, judging from the number of pages it contains, it ought to be read through in an hour. But if you can probe to the bottom of the many startling questions it raises, you will hardly finish it in less than a week. It is a product of the Pendle Hill Quaker graduate school and is designed for text-book study by private individuals or by groups of students. It will be a disappointing book to two classes of people; those who have never read a book on the five-year plan in Russia, and Russian communism, and those who want answers to all questions that are raised. To all others it offers one of the most searching analyses of conditions in America and England to be found among modern day writers who treat the social order and social conditions. Through Russia of today Dr. Hodgkin asks questions about, and throws light upon, such issues as "Equality", "Property Ownership", "Work", "Freedom", "Penology", "The Family", "Religion". To those who have never been able to find anything good in present-day Russia we recommend his chapter on "Receiving and Rejecting" in which he presents seven good points and seven bad for America's consideration. All problems dealt with are particularly urgent in the United States. The book should be widely used by churchmen. R. C. L.

LYRIC RELIGION. *By H. Augustine Smith.* The Century Company, New York City. 463 pages, besides eleven indexes. $4.00. The subtitle, 'The Romance of Immortal Hymns", adds the right touch, for the book abounds in stories of the struggling, achieving and tri-

umphant church as expressed in its hymns of praise and prayer to God. Professor Smith has here gathered together the flower of his rich experience in the field of hymnology. One hundred and fifty standard hymns are treated in a style that is inimitable, making religion truly lyric with a mystic joy which only the soul attuned to celestial harmonies can fully appreciate.

The general features of the author's treatment of the hymns are, first, the text of the hymn printed in poetic form; second, the Scripture which either consciously or unconsciously inspired the writer; third, the story of the hymn under an arresting title; fourth, an analysis of the stanzas; and fifth, the hymn tune and its composer or source. It is designed to be of immediate and ready use to the pastor or leader in his efforts to deepen a spiritual appreciation of the hymns.

Besides the general scheme followed, as above outlined, there are a number of special features which make the book stand out as a most unusual work in its field. Twenty-four hymns are woven into rituals, responsive readings and services of worship to heighten greatly the emotional values of hymns otherwise too often dull. Four hymns are more or less elaborately dramatized, with suggestions for further attempts in this direction. The correlation between the hymns and poetry is shown in twenty-one cases. What the author calls "Sidelights" in his fourth index is applied to items of interest which run through many of the hymns and their treatment; there are thirty-three of these "sidelights". A classification of the hymns by centuries, bringing out their historical settings. Of course, this embraces the entire list of 150 hymns. The musical score is often given, especially any unusual score not to be found in the ordinary hymn books, or when desired for illustration. Finally there are eight full page cuts of the great masters, and many suggestion for the correlation of pictures with hymns in services of worship.

There is no limit to the fruitful uses to which the book lends itself. The consistent study and use of its contents on the part of the pastor and the musical leaders will revolutionize hymn singing in our churches. T. M. C.

THE MUSIC OF THE GOSPELS. *Edited by Stanly Armstrong Hunter.* The Abingdon Press, New York City. Pp. 344. $2.00. Twenty-six outstanding Christian leaders have been enlisted in the production of this series of "Studies of the meaning and message of twenty-six hymns". If the "core of religion is in its hymns" then these writers have found it. They represent the rising interest in hymns as is being manifested by the pulpit, and we can safely rely on a speedy response from the pew wherever men like these lead the way.

This book is a valuable addition to a rapidly growing literature

in this field. Its binding is pleasing to the eye and the hand. The print is easily legible. Its contents are capable of various uses—for private devotional reading, group study of hymn appreciation, prayer meeting talks and programs, young people's gatherings, and material for sermon illustrations or other worship purposes.

It contains biography, narrative, history, poetry and a wealth of hymn analysis and appreciation for use on short notice by busy pastors and church leaders. It is suggestive of what is choicest in church hymnody, and of most effective ways of using the hymns of the church. It reflects truly the recent trends in the improvement of worship without undue emphasis on ritual. The user of the book is left free to suit its materials to liturgical or non-liturgical orders or worship or even to the most informal occasions as he wishes.

T. M. C.

Practical Church School Music. *By Reginald L. McRee.* The Abingdon Co., New York City. Pp. 238. $2.00. This work is an evidence that the Church Scohol is now enlisting musical talent of the highest order into its musical leadership. With an English background and an American outlook the author approaches his task with precision and clarity, offering the reader "methods and training for successful piano, vocal and platform leadership". Technical terms are used, but never so as to leave the careful reader in the dark as to their meaning. They produce, on the contrary, a conviction that here lies the path to musical efficiency in our Church School groups.

Every leader, whether a musician or not, will profit from a careful study of this book if only to learn how to avoid glaring mistakes in common practice. It will be especially helpful to musical leaders who desire greater musical efficiency in order to more adequately express group worship.

T. M. C.

The Sunday-School in Action. *By C. H. Benson.* Chicago, the Bible Institute Colportage Association. 1932. 327 pages. $1.75. A text on organization and administration of the church school, for use in the Evangelical Teacher Training Association. That body has been formed in dissatisfaction with the International Council of Religious Education, both as to educational policy and theological views. The Association is allied with the Bible institutes. Mr. Benson is a teacher in Moody.

At many places the book indicates lack of familiarity with current development which have little if anything to do with theological point of view. There are statements, too, that are unfortunate, such as "many Sunday schools do not have a curriculum" (p. 109); and "real school work, which does not begin until the child is six" (p. 215).

Although the book could hardly be used outside the constituency for which it is intended, it contains much that is helpful. It represents, on the whole, a decided advance over texts often prepared for such use. L. J. S.

RELIGIOUS EDUCATION IN THE RURAL CHURCH. *By Henry W. McLaughlin, D. D.* Fleming H. Revell Company, New York. Pp. 220. $1.50. In this book Dr. McLaughlin has made a distinct and useful contribution to the ever-increasing literature on Religious Education. The material was gathered largely from the papers presented at the Round Table Conferences on the Rural Church held at the University of Virginia in 1930 and 1931. As a result we have this book which gives us the thought of the outstanding leaders in the field of Religious Education as to the best methods of projecting and carrying out such a program in our rural churches. I hope every country pastor will have the opportunity of giving this book a careful study. It is a vital matter that is being discussed in its pages. The chapters of special value are the last two which have to do with Week-Day Religious Education, and the Rural Church and Public Education. The Church is under obligation to Dr. McLaughlin for this valuable pioneer book. J. C. S.

WINNING WAYS FOR WORKING CHURCHES. *By Roy L. Smith.* The Abingdon Press, New York. Pp. 240. $2.00. I am sure every pastor will find some worthwhile and workable suggestion in the reading of this book. Almost every phase of church activity and need is considered, and some method of doing the thing is suggested. The book contains nearly one thousand plans and methods which have been used successfully by the author or others. The finest part of the book is the author's introductory discussions of the church problems which precede each group of "winning ways". J. C. S.

THE DAY OF WORSHIP. *Edited by William Watters Davis.* The Macmillan Company, New York. Pp. 164. $1.00. If you are thinking of preaching a sermon or a series of sermons on the Sabbath, you will find this new book to contain much in the way of suggestion. It is of composite authorship, sixteen contributors have had a part in its make-up. The many standpoints from which the Lord's Day is approached give the book a suggestive value of importance. However, I feel that this book does not fill the need of a thorough study of the Sabbath in all of its modern applications and implications. J. C. S.

THE MASTERY OF SEX THROUGH PSYCHOLOGY AND RELIGION. *By L. D. Weatherhead, assisted by Dr. Marion Greaves.* New York, the Macmillan Co. 1932. 246 pages. $2.00. The opening statement of

this book is that it is written for those to whom sex is "a rather frightening mystery, or a definite personal problem", or both. Mr. Weatherhead is both clergyman and psychologist. Dr. Greaves has supplied some of the material which could best be furnished by a doctor. The work appears with the warm commendation of Dr. J. R. Rees, psychotherapist; of Rev. A. Herbert Gray, D. D., author of the widely read *Men, Women and God;* and of Principal W. F. Lofthouse, who was chairman of the Copec Commission that brought out the deservedly famous report on "The Relation of the Sexes". This will indicate the tests through which the book has passed before appearing in print.

The treatment combines the points of view of both religion and psychology. It succeeds to an unusual degree in bringing both to bear on those personal problems by which so many are defeated. It is seldom that one finds so wholesome a combination of religious idealism, technical knowledge and sane professional advice as is achieved here. The book should be especially helpful for the unmarried; those who expect to marry, and those who do not. The minister will often have occasion to give help to persons facing just such difficulties as are treated here. He will do well to know this book. If he owns a copy, he will wear it out in time, with passing it on to many troubled people. L. J. S.

THE COUNTRY CHURCH AND OUR GENERATION. *By Edwin E. Sundt.* New York, Fleming H. Revell Company. 1932. Pp. 160. $1.50. The author is the efficient director of Town and Country Church Work in the Northern Baptist Convention. The book is well written by a man who knows his subject. It gives an interpretation of the change in conditions and present-day rural life. He shows that the new day offers a great opportunity in Christian worship, service, education and in creating a Christ-like world. The volume closes with a presentation of recent achievements in the rural life and country church movements. The reader will find a great number of suggestions for methods in country church work.

It has been selected by the Country Church Department of the Presbyterian Church, U. S., as one of the best new books on the rural church and listed in the ten books recommended for the Countryside Book Club. H. W. McL.

OUT IN THE COUNTRY. *By Hazel V. Orton.* New York, Friendship Press. 1931. Pp. 136. Cloth $1.00; paper 75 cents. This book will prove helpful to all who have to deal with youth in country and village. It will prove interesting to city people who wish to understand and enjoy the country. It has a number of most excellent short stories that constitute good reading for young people. Such subjects

as farm animals, rural health, rural schools, opportunities of country life, the workings of nature, inter-dependence of all farmers, possibilities of cooperation and Christian fellowship are discussed. It is one of a series of books on The Country Church at Home and Abroad, used by the various denominations this year in their study of "The Rural Church Around the World". H. W. McL.

## HOMILETIC AND DEVOTIONAL.

NEW LIFE THROUGH GOD. *By Toyohiko Kagawa.* F. H. Revell Co., New York City. $1.50. Pp. 210. This volume contains ten chapters, each of which was a lecture or evangelistic sermon, delivered by the author during one of his tours of Manchuria and Northern Kyushu, and taken down as spoken.

In reading these sermons, one needs to remember that they were delivered to people who knew little or nothing of Christianity. Thus they may seem to be elementary and at times almost naive. Yet the reader realizes that they are the product of a highly cultured Christian thinker, adapted to his audiences, and that they are the expression of a deeply consecrated soul and a lover of humanity. They breathe the spirit of Christ, and one's heart is warmed by this man's passion for the salvation of souls and for social righteousness. The illustrations are often novel and fresh, and the style is convincing. Kagawa is a fascinating personality, and the biographical introduction is intensely interesting. J. A. MacL.

SOULS AFLAME. *By Joseph M. Dawson, D. D.* Fleming H. Revell Company, New York. Pp. 143. Price $1.50. This is a book of sixteen sermons preached in the pulpit of Baylor University. All of them have for their theme the religious symbolism of fire, as used by Bible writers. Dr. Dawson exhibits breadth of scholarship and mastery of literary form. No minister can read these sermons without having his own preaching enriched. My one criticism is his failure to lay sufficient emphasis on a personal experience of the saving power of the Cross of Christ as the supreme source of that Divine fire that is so essential and so needed today. R. A. L., JR.

CONFIDENT FAITH. *By Samuel M. Shoemaker, Jr.* Fleming H. Revell Company, New York. Pp. 190. Price $1.50. Those who read "Children of the Second Birth" and "Twice-Born Ministers" will want to read this book from the pen of the same author. Ministers, who know something of the work of "The First Century Christian Fellowship" and "Calvary Parish", will be interested in the sermons of one who is leaving his mark upon the religious life of the great city where he lives.

The sermons emphasize those things which are characteristic of the work in Calvary Parish, namely, *Surrender*, *Sharing* and *Quiet Times*. They are truly spiritual and I found much that was helpful. They were prepared to be preached, not read. This accounts for a slight feeling of disappointment. Perhaps we expected too much from the written sermons of a vivid personality, whom God is using in a great way, in tearing down the strongholds of Satan, and in building up the walls of His earthly Zion. R. A. L., Jr.

Follow Thou Me. *By George W. Truett, D. D.* Ray Long and Richard R. Smith, Incorporated. 241 pages. $2.00. Here is a new volume of sermons by the widely known pastor of the First Baptist Church of Dallas, Texas, most of the sermons, stenographically reported, being delivered in a brief series of revival services in the Immanuel Baptist Church of Nashville, Tenn. Those who have heard this eloquent minister and those who know him by reputation as one of the foremost preachers of our day will find distinct spiritual profit in each of these sermons. Ministers, particularly, will be helped by the suggestive treatments of great texts, the effective use of illustrations from every-day life and the closing chapter on "Preachers and Preaching". J. G. McA.

We Need Religion. *By Ernest Fremont Tittle.* Henry Holt & Co., New York. Pp. 156. Price $1.50. In this volume Dr. Tittle is primarily addressing a University audience, or, more specifically, that fraction of a University student body which is thoughtfully interested in religion. The emphasis throughout the book is ethical rather than theological, or apologetic, in the usual sense. The author would show that religion is indispensable to the solution of life's most urgent problems, individual and social. With admirable logic, style and temper the author defines the distresses and inequities of modern life, and points to the teachings of Jesus as the way out. His treatment, however, of such topics as "The Religion We Need" and "What Is Spirituality"? will seem inadequate to those who count it futile to expect the Christian way of living except as men have a supernatural experience of a saving grace through faith in a crucified and risen Redeemer. H. W. DuB.

The Pew Preaches. *Edited by William L. Stidger.* Cokesbury Press, Nashville, Tenn. Pp. 251. Price $1.00. Upon seeing this attractive volume with its excellent paper, wide margins, big print and substantial binding, the first impression is one of surprise that so impressive a volume should be priced so very reasonably. It belongs to the Cokesbury Reprint Library. Publishers of religious books are rendering preachers—and their hearers—a valuable service

in bringing out books of proven acceptability in these excellent low-priced editions. Most of the fourteen chapters contributed to this book by widely known business and professional men appeared first in the Christian Herald. They make interesting and suggestive reading, and offer the preacher glimpses into the religious thinking of highly intelligent laymen. Among the authors appear the names of Roger W. Babson, Edwin Markham, J. C. Penny and Owen D. Young.

H. W. D.

(Other books in the Cokesbury Reprint Library, $1.00 series, are the following: Church Finance and Church Publicity, by William H. Leach; Preaching Out of the Overflow, by William L. Stidger; The Miracle of the Galilean, by Bishop Kern, 100 selected orations, compiled by A. M. Harris. In the 75-cent series: The Sermon on the Mount by Clovis G. Chappell; The Meaning of God, by Harris F. Rall; Sermons of Power edited by W. P. King; The Preacher and His Missionary Message, by Stephen J. Corey.)

WHAT NEXT? *By John E. Calfee.* Fleming H. Revell Co., New York City. Pp. 148. $1.50. This book comprises a series of chapel talks by Dr. Calfee, President of the Asheville Normal and Teachers' College, to the students of that institution. There is no attempt at erudition on the part of the author, but simply the wise counsel of one, who for many years has been in close contact with students and their problems. The approach in each talk is personal, the subject matter very practical, the style simple and direct, and the illustrations from his own experience. The book should prove inspiring both to young people and to those who desire to make their work with young people more effective. W. V. G.

FACING LIFE. *W. H. P. Faunce.* The Macmillan Co., New York. $1.00. Pp. 210. Many of the economic, educational, social and spiritual problems that confront the undergraduate during his academic course are here discussed by President Faunce, of Brown University. As might be expected, Dr. Faunce finds it much easier to bring to light the fact of youth's problems than to offer a ready solution. This series of lectures, forty-nine in number, is written simply and briefly, but with the evident aim of beginning some sort of reasoning process within the mind of the young reader. The author tells us that these talks were made at the morning chapel service, and that "they are too brief to allow logical development—logic does not always prevail at 9 A. M." W. V. G.

MORNING SERMONS. *By George H. Morrison, D. D.* Fleming H. Revell Co., New York City. Pp. 251. $1.75. Those who have had a taste of Morrison through his previously published books of sermons

will gladly welcome this new volume. As the title indicates, these are the more lengthy and carefully prepared morning sermons preached in Glasgow. There are twenty-four in the collection. Nine of these deal with events in the life of Abraham—four with scenes from the work of Nehemiah. The remaining are from different portions of the Bible and are just such as come in the preaching life of a minister. They all have the "Morrison" touch—sweet and spiritual with loyalty to the Word of God. E. T.

THE PILGRIM'S PROGRESS: JOHN BUNYAN'S STORY REWRITTEN FOR YOUNG PEOPLE. *By Wade C. Smith, illustrated by the Little Jetts.* Harper and Brothers, New York City. Pp. 104. $1.50. John Bunyan's immortal classic has appeared in innumerable additions, and has been translated into more languages than any other book, with the single exception of the Bible. This novel edition by our own talented Wade C. Smith will certainly receive a hearty welcome, and will, we are convinced, recommend the great Allegory anew to a generation harder to interest than any of those which have passed since Bunyan first gave his work to the world. * * * The story as Bunyan told it is condensed, though no important incident has been omitted. The language is altered, translated, one might almost say into a language which young people will more readily follow, without any loss of the Bunyan flavor. The book is finely printed, handsomely printed, easy to handle, easy to read. And last, but by no means least, it is illustrated, charmingly, uniquely with the Little Jetts. Buy this book for your Sunday-school library. Recommend it to the parents of your congregation. We can assure you that they will enjoy it along with their children. E. T. T.

LYRA MYSTICA: AN ANTHOLOGY OF MYSTICAL VERSE. *Edited by Charles Carroll Albertson.* The Macmillan Company, New York. Pp. lvi+496. $3.00. This is a book that will delight every one who is at the same time a religious man and a lover of poetry. It is an unusual collection of verse. Only one kind of poetry is represented—that which deals with the poet's own spiritual experience; his search for God and his communion with God. But within these limits it is very comprehensive. It ranges over many centuries; it finds room for writers of several nationalities; the philosophical type of mysticism is given a place along with the more distinctly religious type; some of the poems are obscure and some are simple; some are vaguely religious and some are definitely Christian. The reader will find here many of his favorite poems, as well as much that is new to him. There is something to suit every taste in poetry and every degree of susceptibility to spiritual thought and feeling.

While the book contains nearly 400 poems, it is of a handy size.

It is beautifully gotten up, and is well equipped with indexes. There are a goodly number of translations, but of course the great bulk of the poems are by English and American writers. Contemporary poets are accorded a generous space. Dean Inge contributes a stimulating introductory essay on Mysticism.

Those who rejoice to find the deep experiences of the soul—its finer moods and aspirations—expressed in melodious verse, will be glad to have this book. J. D.

## SOME BOOKS OF RECENT ISSUE.*

### THE OLD TESTAMENT,

By Rev. H. S. Turner, D. D.,

*Pastor of Bethel Church, Staunton, Va.*

In response to the editor's request for a list of books on the Old Testament of outstanding and permanent value, the following have been selected because they represent certain present-day trends in the field of Old Testament study.

One of the most interesting phases of present-day discussion of the prophets is the question of their religious experience. What, for example, is the essence of prophecy? There have been many splendid magazine articles on this subject by the leading Old Testament scholars during the past few years. Two recent commentaries on the Book of Amos, one in German, by Artur Weiser, and the other in English, by Richard S. Cripps, have given special attention to the prophet's religious experience. The outstanding book on this subject is, "*Prophecy and Religion*", by John Skinner. Although published in 1922, it has not been surpassed by any of the more recent books on this subject.

It has long been considered one of the surest results of Old Testament criticism that Deuteronomy belonged to the seventh century. This view has been seriously challenged by Holscher and Adam C. Welch. In 1924 Welch published his "*The Code of Deuteronomy*", in which he comes to the general conclusion, from a fresh study of the book itself, that the laws are relatively early and that the Code demands nationalization and not centralization of worship. This book raises afresh one of the main points in the Graf-Wellhausen theory

*Before his death, Dr. E. C. Caldwell asked a number of outstanding ministers in our church, and in other churches, to write a brief article describing the best books of recent issue in their particular field of interest. A group of these articles was published in a recent issue of the Seminary Review. Four others are given in this symposium.

E. T. T.

of Old Testament history. It sent the leading Old Testament scholars of the world back to a fresh study of the problem of Deuteronomy. The question is still very much alive. Students who wish to examine this point of Old Testament criticism should begin with Welch's "*The Code of Deuteronomy*".

The most notable advance in recent years in Old Testament study has come from the increased knowledge of Israel's religious environment. The recognition that there are traits in the religion of Israel common to all Semitic peoples has led some to regard it as simply and solely the result of an evolutionary process, as over against the more conservative view that it is an outcome of a special revelation. A wealth of material dealing with this subject has appeared in books and magazines in recent years. This whole subject is presented in a thorough and scholarly way in "*Hebrew Religion*", by Oesterley and Robinson, published in 1929. The purpose of this book is to trace the long, slow process of divine revelation through the Jewish people which culminated in Christ. It is by far the best one volume presentation of this subject and was one of the selections of the Religious Book Club for 1930.

Scholars have long recognized the influence of Babylonian culture and religion on the life and religion of Israel. Now they are coming to see that Egyptian influences were more far-reaching than they realized at first. Professor W. O. E. Oesterley has done some splendid work in which he shows the relation between the Wisdom literature of Egypt and the Old Testament. The splendid book by Professor Harry Ranston, of Auckland, New Zealand, "*The Old Testament Wisdom Books and Their Teaching*", published in 1930, gives special attention to foreign influences upon Hebrew Wisdom. In 1929 Professor A. S. Yahuda published an elaborate volume, "The Language of the Pentateuch in Its Relation to Egyptian", in which he endeavors to show that the Pentateuch originated about the time of the Exodus and that Hebrew was a primitive Canaanite dialect which was developed under the influence of Egypt. This book is now in the process of being translated into English. Aaron Ember's "Egypto-Semitic Studies endeavors to show the phonetic relation between Egyptian and other Semitic languages. He claims that 85 per cent of old Egyptian words are Semitic. The best book with which to approach this subject is John Garstang's "*The Foundations of Bible History (Joshua and Judges)*". This book is written from the historical point of view and lays the foundation for a real study of the influence of Egypt on the life and religion of Israel.

The last book to be mentioned in this series is "*The Authority of the Bible*", by C. H. Dodds, published in Harper's Library of Constructive Theology Series in 1929. This book belongs in this list because the modern approach to the Old Testament as indicated in the

above discussion raises the more fundamental question of the nature and seat of authority in religion. The purpose of this book is to indicate the sort of authority one may hold in the light of modern criticism. We may not agree with the author in his method of approach or his conclusions, but we will be sure to find his book stimulating.

## THE NEW TESTAMENT,

By Rev. Samuel A. Cartledge, D. D.,

*Professor of New Testament, Columbia Theological Seminary.*

The reputation of Dr. A. T. Robertson as a New Testament Greek grammarian is too well established to call for comment. "A New Short Grammar of the Greek Testament," by him and Dr. W. H. Davis (R. R. Smith, 1931), makes his knowledge accessible to the average student in a way that it has never been before. This is not a new edition of Robertson's older short grammar, but an almost entirely new product. A very valuable feature for the student who has not mastered all of his verb and noun forms—and who of us has?—is the inclusion of all the important paradigms. The most delightful feature of the new book to one who has spent hours, sometimes in vain, trying to find things in Robertson's former grammars, is the vastly improved arrangement of material. The eight-case system is used, but it is presented in such a way that those of us who still prefer the five-case system can use the book without serious inconvenience. I can heartily recommend this new grammar to all students of the Greek New Testament.

For years New Testament students have been wishing for a critical commentary on the Fourth Gospel. "The Gospel According to St. John," by Archbishop J. H. Bernard in the International Critical Commentary series (Scribner's, 1929), gives us what we want in a very complete and scholarly way. Being in two volumes, it is a rather expensive work, but one well worth the price. One hundred and eighty-eight pages are devoted to very valuable and up-to-date discussions of introductory matters. It is interesting to note that Dr. Bernard believes in the apostolic authorship, modifying it only so much as to bring in the Elder John as scribe or editor. The Greek text is conveniently given at the top of each page. Manuscript evidence is given for all important variants in the text. The notes are full and are based on sound principles of interpretation. The literature on the Gospel down to the publication of the book is well presented. Neither Radicals nor Conservatives are entirely pleased with Bernard, but both schools can use him with value. His theory of inspiration would hardly tally with the Westminster Standards. His theory of dislocations in the text of the Gospel as it stands is rather inconvenient and fanciful and improbable. The words put into

the mouth of Jesus by the Evangelist often are treated as consisting of a mixture of Jesus' own words and the crystalized tradition and experience of the Church. Yet, in spite of all imperfections, Dr. Bernard's commentary is most valuable and will probably be the best in the field for some time to come.

Dr. A. T. Robertson is now producing a series in six volumes, "Word Pictures in the New Testament" (R. R. Smith, 1930). It is designed primarily for the student who knows little or no Greek, though good Greek students will find much of value in it. Students familiar with Vincent's "Word Studies in the New Testament" will find this work very much like that, though brought up to date in the light of the modern work in grammar, lexicography and archaeology. There are very brief introductions to the books of the New Testament and then notes on practically every verse, forming a kind of brief commentary. A sentence in the preface gives a good idea of the work: "My own remarks will be now lexical, now grammatical, now archaeological, now exegetical, now illustrative, anything that the mood of the moment may move me to write that may throw light here and there on the New Testament words and idioms."

Every minister should have something of an intelligent understanding of the positions of the "Radical" and the "Conservative" schools. A splendid presentation of the life of Jesus from the truly Radical view is given in "Jesus, a New Biography", by S. J. Case (University of Chicago, 1927). For Dr. Case, the supernatural or miraculous, is unthinkable; therefore, Jesus could have been only a man. Yet every source that we have for the life of Jesus is full of the supernatural. What is to be done? No two Radical scholars entirely agree, but Dr. Case solves the difficulty as successfully as any. Read this book and you will get a good picture of a frankly natural Jesus, a good idea of the methods and hypotheses of the Radical school, and a good chance to evaluate their conclusions. Aside from the value of the book in the light of the present controversy, it is valuable in that it contains a vast amount of historical data for building a picture of the world in which Jesus lived and worked.

A very scholarly presentation of a much debated subject is J. G. Machen's "The Virgin Birth of Christ" (Harper, 1930). This gives a good picture of higher criticism used by a Conservative. Machen seeks to show the difficulties of those theories that would remove the Virgin Birth as having been interpolated into the original Gospels, or as having been borrowed from Jewish or pagan sources and attached to Jesus in an attempt to increase his importance. The Conservative is shown that there is strong historical evidence for believing in the Virgin birth, yet I fear that few Radicals will feel that this proof is strong enough to overcome their profound antipathy to the miraculous.

## "UNHYPHENATED CALVINISM," THE HAND OF HOLLAND IN AMERICA,

By Rev. William C. Robinson, D. D.,

*Professor of Church History, Columbia Theological Seminary.*

Meeter, H. H., Th. D., *The Fundamental Principles of Calvinism.* Erdmans. 1930. Price $1.00.

Kuiper, Herman, Th. D., *Calvin on Common Grace*, Smitter Book Co. 1928.

Hepp, Valentine, Th. D., *Calvinism and the Philosophy of Nature*, Erdmans. 1930. Price $1.50.

Burggraaff, Winfield, Th. D., *The Rise and Development of Liberal Theology in America*, Board of Publication, Reformed Church in America, 1928.

Vos, Gerhardus, Ph. D., *The Self-Disclosure of Jesus*, Doran. 1926.

Karl Barth has called attention to the fact that Calvinism has ever had its strength where the Rhine rises and where it empties into the sea. Both of these cradles of our faith have witnessed a turn toward Geneva in the last half century. The revival of Calvinism in Holland may be dated by the conversion of Abraham Kuiper from modernism to the Reformed Faith and the *Doleance* of 1886; while the Barthian rise of neo-Calvinism may be conveniently designated by the "apocalyptic date, 1918"—the appearance of *Der Romerbrief*. Neither of these movements has yet lost its youthful vigor. With the zeal of new converts both are issuing their polemics against the falsifying of the true theme of Christianity, and against all glorifying of man. Positively, these sons of Calvin are replacing the God-concept at the center of religion as the theme of all true preaching and emphasizing such a brokenness in man—even in his "will-to-believe" and in his rational sufficiency—as will reaffirm the old slogan, *soli Deo gloria.* The days of America's plenty and victory witnessed a revival of humanism. The hour of Germany's defeat encouraged a new declaration of the sovereignty of God and the brokenness of man. But, perhaps, America's present depression is peculiarly ripe for this word which the hand of Holland is penning.

Whereas Barth uses Calvinism as a spice or corrective for certain other views which are confessedly paradoxical, and so attains an eclectic neo-Calvinism; Dr. Meeter in a thoroughgoing way accepts the Reformed Faith as the true view of life and the world, and thus proclaims "unhyphenated Calvinism". Premier Kuiper's Stone Lectures on *Calvinism* (1898) may be designated as the *magna charta* for this Dutch American group. With a tremendous comprehensiveness of vision Calvinism is described as a World and Life View issuing in a characteristic civilization. The heart of this *Weltanschauung* is the sovereignty of God. The prophetic mission of the Reformed

Faith is to keep the God-concept at the heart of religion, and thereby to make God supreme in every life and in all of life—even in the social, scientific and political spheres. However, the sovereignty of God is to be distinguished from the sovereignty of the Church. God's work in the Church is through His special covenant grace. But in His common grace He is active in every sphere of human interest. And these spheres of common grace are withdrawn from the dominion of the Church. This distinction between the spheres of the Church, of the State, and of sundry social circles expresses itself in the phrase, "a free Church in a free State". Calvinism has emancipated science, art and statecraft by exempting the wide and free domains of common grace from ecclesiastical domination.

Common grace offers a reasonable account of the virtues seen in non-Christian men; the truth found in non-Christian systems; the order found in society. It saves the doctrine of total depravity from becoming a caricature on human life, and offers a hospitable theological foundation for the consideration of the ethnic cults. Serious students of Calvinism will find in Dr. H. Kuiper's volume on common grace a basis for a worthy appreciation of culture and civilization and a needed corrective for Barth's too radical bifurcation of nature and grace. One regrets that this work—as to a degree those by Drs. Burggraaff and Vos—lacks the fluent style and the incisive sparkle to be found in the treatment of the same great theme by the master hands of Dr. A. Kuiper and Dr. H. Bavinck.

The Professor of Theology in the Free University of Amsterdam, Dr. Valentine Hepp, has assayed the difficult task of applying this world view to the philosophy of nature. Christian science, with "an eye for all the disharmony in the world through its unsparing doctrine of sin", will perforce differ from that science which sees man and nature as normal. Hepp goes to the Scriptures for the principles of a philosophy of nature (including epistemology); but not for the *data* of nature, nor for the theories or hypotheses concerning these data. The Bible is not a scientific textbook, and does not speak the language of science. It speaks the language of every-day life. Therefore the ancient "scientific" conception of the universe—geocentric cosmology—is not found in the Scripture. The Bible is neither geocentric nor heliocentric: it is uranocentric. In the field of geology Dr. Hepp's treatment will probably not be considered so felicitous as his helpful discussions in metaphysics and astronomy.

Professor Winfield Burggraaff has produced the only scholarly history of American liberalism, written from the conservative viewpoint, that the reviewer has been privileged to read. His thesis is finely drawn and magnificently vindicated. Calvinism and liberalism move from diametrically opposite poles. The former is a concentration of life and knowledge upon God and God alone; this "other gospel" is a

concentration upon the human. A notable example of the contrast is to be found in the respective treatments of the social theology. When Savonarola, Calvin, Hopkins preached against social ills there was always a strong theocentric note. But liberalism's social-gospel is thoroughly humanistic. In passing, it may be said that the critical studies of such men as Bultman, Dibelius and Eastman make it impossible to offer the Sermon on the Mount as the exegetical foundation for this man-centered social gospel.

Dr. Gerhardus Vos has combined Kuiper's Calvinistic *Waltanschauung* with Princeton's method of historical apologetics in a work of highest scholastic merit. Therein hangs another needed corrective for Barthianism. Instead of rejecting outright the vicious view of naturalistic historicism, Barth only offers a paradox to it. He holds that history shows us only a man Jesus, not a God. Then on superhistory he affirms the orthodox Christian Christology. With consummate skill Vos demonstrates that Jesus has disclosed His Divine Being and Glory, and that this disclosure is historically grounded and factually attested. Dr. Vos has increased the verisimilitude of his presentation by the adequate recognition which he has given to the eschatological elements in Jesus' teachings. "Nothing else in the Gospels has so impressed the stamp of the supernatural and the superhuman upon the self-portrayal of Jesus as these parousia 'Son-of-Man' passages." The Son of Man is the "greatest and most celestial of all titles". His coming is a theophany-like coming, a coming out of the other world, a future eschatological parousia, which we call His "second coming".

When, striving to be good householders, we garner fruit from the labyrinthine libraries of the world, may we not forget that the choicest vintage will come from the vineyards of the Reformed Faith. The Calvinistic emphases of Barth, the unhyphenated Calvinism of Holland, the historical apologetics of "the Warfield group", and the biographical studies of Doumergue will furnish our preachers their richest fruit. It is a pleasure to note that the Dutch-American Calvinists are now publishing the results of their work in more comprehensive form. The first volume of his systematics indicates that Dr. Louis Berkhof's *Reformed Dogmatics* will prove to be a new statement of our faith of sufficient excellency to rank with the older theologies of Hodge and Dabney.

## THE CHURCH AND THE FAMILY,

By Rev. Lewis J. Sherrill, D. D.,

*Professor of Religious Education, Louisville Theological Seminary.*

In writing this brief summary, I have ventured to take a certain amount of liberty. Instead of commenting on the books which have seemed most significant in my reading of the past five years,

I am listing some of those which have seemed most helpful in contributing toward the answer to one general but highly important problem facing the church.

It is impossible to see how the values achieved thus far in civilization can be conserved without stable family life at the center of society. It is difficult, if not impossible, to see how religion and the church can help in the achievement of a better civilization without Christian families. But the family is threatened with disintegration in modern life. One of the most pressing problems before the church is the strengthening and stabilizing of the family. The church cannot do the task alone. But without the church, many feel it cannot be done at all.

## I.

It is highly desirable that ministers or leaders in any form of the church's work should be aware of present conditions affecting the family. Without that knowledge we may fail to recognize the immense difficulties facing a family. We may be undertaking to lead congregations without realizing some of the social forces that are holding them back.

One of the best popular books for this purpose is G. W. Fiske's *The Changing Family* (Harper and Brothers, 1928). No one can read this book without being more keenly aware of the currents that tug at the modern family's life. This may well be accompanied by E. R. Groves' *Social Problems of the Family* (J. B. Lippincott Co., 1927) for further detail. More specialized studies that may be mentioned are the following: Groves and Ogburn's *American Marriage and Family Relationships* (Henry Holt & Co., 1928) treats the social factors affecting marriage and the relationships within the family, and presents a wealth of statistics on the present trends, as *e. g.*, in divorce. E. R. Mowrer's *Family Disorganization* (University of Chicago Press, 1927) presents case studies to illustrate the working of the factors that break down families or prevent marital partners from achieving success in their marriage. G. V. Hamilton's *A Research in Marriage* (A. & C Boni, 1929) is a rather technical report of a study of two hundred persons with particular regard to "their present beliefs, attitudes, predicaments and characteristic modes of performance with reference to sex and marriage". His book in collaboration with Macgowan, *What Is Wrong With Marriage* (A. & C. Boni, 1929), is a more popular treatment of the same general body of material.

The effort of these books in general is to show what the facts are. It is not pleasant reading for those who are searching for something soothing.

II.

What can the church do? It is patent when the facts are faced, that the foundations of marriage are laid before marriage is entered.

The church may approach the problem by thinking of the ideals with which one enters and sustains marriage. The church may touch this area of human experience through attempting to help mold those ideals. In part this will be done through preaching. Two publications may be mentioned as valuable. *Ideals of Love and Marriage*, by the Committee on Marriage and the Home (Federal Council of the Churches of Christ in America, New York), is a pamphlet summarizing in compact form, some of the more important ideals which will help to mold family life. The Presbyterian General Assembly, U. S. A., recently appointed a commission on the study of marriage, divorce and remarriage. A part of their work consisted in furthering the publication of *Twenty-Four Views of Marriage*, edited by C. A. Spaulding (The Macmillan Co., 1930). Fortunately, this is a cross section of current ideals, and the Christian minister can compare their expression in this volume.

The church will also often wish to conduct classes, studying the problems of the Christian family. For those not yet married, Holt's *Building Family Foundations* (Morehouse, 1930), might be readily adapted to help in thinking through some of the problems to be faced. For those who have already established homes, the books suitable for class work are numerous. Of recent publications, G. W. Fiske's *The Christian Family* (Abingdon Press, 1929) and *The Home and Christian Living*, by Paul and Myrtle Hayward (Westminster Press, 1931), are hard to surpass. Of slightly older books, L. A. Weigle's *The Training of Children in the Christian Family* (Pilgrim Press, 1922) and Cope's *Religious Education in the Family* (University of Chicago Press, 1915) remain standard works.

The minister will often have occasion to deal with members of families where there is friction or worse. Very little has appeared as yet to give help at this particular place in the minister's work. A beginning is made in E. A. and R. C. Dexter's *The Minister and Family Troubles* (R. R. Smith, 1931). Although a small work and needing to be supplemented, it is one of the most valuable little contributions to this complex problem of the church in its aid to the family.

p. 511-12 = 7p
Transferred to front of vol

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